

children of a person lately condemned to be hanged—many were thieves!—all ignorant, profane, and vicious beyond relief. Of this banditti we have enlisted one hundred and seventy: and when the clergyman, a hard man, who is also a magistrate, saw these creatures kneeling round us, whom he had seldom seen but to commit or punish in some way, he burst into tears."

The bodily wants of these unhappy people were not forgotten by the benevolent sisters: their purse was ever open in seasons of famine or sickness, and the schoolmistresses whom they appointed were the ministers of physical as well as spiritual charity. Generally speaking, the schools succeeded, and were attended with the most beneficial results. In one parish so violent a persecution was raised by the clergyman, (who had, however, been the first to invite Mrs. Hannah More,) that she was compelled to relinquish her task. Repeated attacks of ill health, and the infirmities of age, naturally restricted her labors; but she had the satisfaction of knowing that what she could not always do herself, was done by able assistants: many of whom had been educated in those schools where they now taught in their turn.*

In 1802 Mrs. Hannah More removed from Cowslip Green to Barley Wood, where she had erected a mansion large enough for herself and her sisters, who gave up their house at Bath to reside exclusively with her.

In 1787 appeared her *Thoughts on the Importance of the Manners of the Great to General Society*; in 1791, *An Estimate of the Religion of the Fashionable World*, and about the same time her *Remarks on the Speech of M. Dupont in the National Convention of France*.

In 1792 she began the publication of little tracts, with *Village Politics*, and the *Shepherd of Salisbury Plains*; of the last, two millions copies were sold the first year.

In 1799, her *Strictures on Female Education* were printed, and such was their popularity, that the author was invited to draw up a plan of instruction for the Princess Charlotte of Wales, which was published in 1805, as *Hints toward Forming the Character of a Young Princess*.

In 1809 appeared her *Celebs in Search of a Wife*, which had a sale of unprecedented rapidity, and in America thirty editions were printed in the life time of the author. She herself was assailed from many quarters with offers of hand and fortune, but she stood firm to her original refusal, many years before, of Mr. Turner, whose friendship she retained till his death. She was from the first known as Mrs. Hannah More.

In 1811 was published her *Practical Piety*; in 1812 her *Christian Morals*; in 1815 her *Essay on the Character and Writings of St. Paul*, and in 1819 her *Modern Sketches*. She died in Clifton, Sept. 7, 1833. Her collected works are issued by Harper Brothers in 11 volumes, and her memoir and correspondence in 2 vols.

*In 1809, R. Carter & Brothers published "*Mendip Hills; or a Narrative of the Charitable Labors of Hannah and Martha More, in their neighborhood—Being the Journal of Martha More from 1789.*" On the school Miss More spent £350 yearly.

ACADEMY FOR WOMEN.

'We reproach the sex every day with folly and impertinence, while I am confident had they the advantages of education equal to us, they would be guilty of less than ourselves.' He complains that the women of his time were taught merely the mechanical parts of knowledge—such as reading, writing, and sewing—instead of being exalted into rational companions; and he argues that 'men in the same class of society would cut a sorry figure if their education were to be equally neglected.'

The soul is placed in the body like a rough diamond, and must be polished, or the lustre of it will never appear. And it is manifest, that as the rational soul distinguishes us from brutes, so education carries on the distinction, and makes some less brutish than others. Why, then, should women be denied the benefit of instruction? If knowledge and understanding had been useless additions to the sex, God would never have given them capacities, for He made nothing needless. What has woman done to forfeit the privilege of being taught? Does she plague us with her pride and impertinence? Why do we not let her learn, that she may have more wit? Shall we upbraid woman with folly, when it is only the error of this inhuman custom that hinders her being made wiser?

Women, in my observation of them, have little or no difference, but as they are or are not distinguished by education. Tempers, indeed, may in some degree influence them, but the main distinguishing part is their breeding. If a woman be well-bred, and taught the proper management of her natural wit, she proves generally very sensible and retentive; and, without partiality, a woman of sense and manners is the finest and most delicate part of God's creation, the glory of her Maker, and the great instance of His singular regard to man, to whom He gave the best gift either God could bestow or man receive; and it is the sordidest piece of folly and ingratitude in the world to withhold from the sex the due lustre which the advantages of education give to the natural beauty of their minds. A woman, well-bred and well-taught, furnished with the additional accomplishments of knowledge and behavior, is a creature without comparison. Her society is the emblem of sublimer enjoyments; she is all softness and sweetness, love, wit, and delight; she is every way suitable to the sublimest wish; and the man that has such a one to his portion has nothing to do but to rejoice in her and be thankful. I cannot think that God ever made them so delicate, so glorious creatures, and furnished them with such charms, so agreeable and delightful to mankind, with souls capable of the same enjoyments as men, and all to be only stewards of our homes, cooks and slaves.

The persons who enter (one of the Houses, of which there should be at least one in each county, and ten in London) should be taught all sorts of breeding suitable to both their genius and their quality; and in particular *music and dancing*, which it would be cruelty to bar the sex of, because they are their darlings: but besides this, they should be taught *French and Italian*; and I would venture the injury of giving a woman more tongues than one.

They should, as a particular study, be taught all the graces of speech, and all the necessary air of conversation; which our common education is so defective in, that I need not expose it; they should be brought to read books, and especially history, and so to read as to make them understand the world, and be able to know and judge of things when they hear of them.

To such whose genius would lead them to it, I would deny no sort of learning; but the chief thing in general is to cultivate the understandings of the sex, that they may be capable of all sorts of conversation; that their parts and judgments being improved, they may be as profitable in their conversation as they are pleasant.

In short, I would have men take women for companions, and educate them to be fit for it. A woman of sense and breeding will scorn as much to encroach upon the prerogative of the man, as a man of sense will scorn to oppress the weakness of the woman. But if the women's souls were refined and improved by teaching, that word would be lost; to say, *The Weakness of the Sex*, as to judgment, would be nonsense; for ignorance and folly would be no more to be found among women than men. I remember a passage which I heard from a very fine woman, who had wit and capacity enough, an extraordinary shape and face, and a great fortune, but had been cloistered up all her time, and for fear of being stolen had not had the liberty of being taught the common necessary knowledge of women's affairs; and when she came to converse in the world, her natural wit made her so sensible of the want of education, that she gave this short reflection on herself:

'I am ashamed to talk with my very maids, for I don't know when they do right or wrong: I had more need to go to school, than be married.'

HIGHER EDUCATION OF WOMEN.

By F. A. P. BARNARD, S. T. D., LL. D.,

President of Columbia College.

EXISTING COLLEGE EDUCATION FOR WOMEN.*

THE condition of the College is now such as to justify the suggestion of the question whether its advantages should not be opened to young women as well as to young men.

Many considerations suggest themselves which make in its favor. In the first place, there can be no doubt that, among many of our most judicious thinkers, and possibly with even a majority, there exists at this time a profound conviction that, in the interests of society, the mental culture of women should be not inferior in character to that of men. The condemnation of that kind of female education which in past years has been too prevalent—in which the useful has been made subordinate to the ornamental, and what are called accomplishments have taken the place of solid acquisitions—is all but universal. The demand has been made, and its reasonableness has been generally conceded, that the same educational advantages should be offered to young women which young men enjoy. But when the question is raised as to how that demand shall be met, there is no longer found to prevail the same unanimity.

One obvious method is to improve the female schools. Of such institutions there are, and have always been, a sufficient number; but the fault of most of these is that they furnish the merely superficial and ornamental education of which complaint is made. Such cannot be improved except by reconstruction, for their instructors cannot rise above their own level, and their proper level is indicated by the teaching they have been accustomed to give.

Another method is to create colleges for young women identical in form with the existing colleges for young men, embracing in the scheme of instruction the same subjects in the same order, and conferring at the end of the course the same academic degrees. Examples of this kind of institution are seen at Vassar College, in this State, and at Rutgers' Female College, in this city. The objection to these is that they cannot, or at least in general will not, give instruction of equal value, though it may be the same in name, with that furnished to young men in the long-established and well-endowed colleges of highest repute in the country; and that it is unjust to young women, when admitting their right to liberal education, to deny them access to the best.

In England the reasonableness of this objection has been tacitly admitted by the creation of a college for women in the vicinity of Cam-

* Report of President Barnard to Trustees of Columbia College, 1873.

bridge, in which the studies are the studies of the Cambridge colleges, and the teachers are the teachers of the same colleges. Girton College has now been for a number of years in existence, and of its success the most glowing accounts have been made public. So encouraging have been the results of the experiment that, more recently, the University of Oxford has been enlisted in a similar undertaking, funds having been raised for the endowment of a college for young women in the town of Oxford itself.

In more than half the colleges of the United States, young women are admitted on the same terms as young men, and attend the same instructors in the same lecture halls at the same hours. The usage is more general in the western than in the eastern States. But we have two conspicuous examples, the Cornell and the Syracuse universities, in our own State; and there is one in Massachusetts, the Boston University; and one in Connecticut, the Wesleyan. Yale College admits young women to her School of the Fine Arts. In the Michigan University, which, in numbers and in standing, ranks among the leading educational institutions of the country, out of a total of more than four hundred in the School of Letters and Science, between seventy and eighty are young women. The colleges of the country, excluding those under the control of the Roman Catholic Church, are, according to the latest enumeration, three hundred and fifty-five in number. Of these, one hundred and eighty-three are open to students of both sexes.

In many of these colleges the students are permanently resident, separate buildings being provided for the female students. The SAGE College at the Cornell University, founded by the liberal friend of education whose name it bears, is a splendid edifice erected for this purpose. In others, as at Syracuse, the students of both sexes, with few exceptions, attend at the college only during the day, and out of class hours reside at home or in private families. This arrangement relieves the instructors of responsibility for general supervision, and leaves no room for troublesome questions of discipline.

Objections are sometimes made to the plan which appeal to the reason as well as to the spirit of conservatism in favor of immemorial usage. Thus there are those who hold that the average female intellect is inferior in native capacity to that of the stronger sex, and hence infer that the association of the sexes in the same classes will have a tendency to depress the standard of scholarship.

Now it appears that at Cornell University, during the years which preceded the admission of young women, the losses during the year averaged twenty-six per cent., or more than a quarter of the entire number of the matriculates, per annum, while for the seven years that have passed since that date, the losses have averaged only sixteen per cent. per annum. During this latter period the standard of attainment for admission has been twice raised, and the term examinations have been made steadily more and more rigorous. Either of these causes might have been supposed likely to increase the proportion of losses, yet no such

effect has followed from both of them together. It has been added, in a statement by an officer of the University recently printed, that "these seven years have witnessed a marked improvement in the quality of the whole institution;" and further—a very noteworthy fact—that during the entire period "no young woman has been dropped from the rolls through failure at examination." So far as the experience of this institution is concerned, the evidence is quite conclusive that the admission of young women as students into college classes has the effect to raise rather than to depress the standard of scholarship.

Another objection to the plan is found in the assumption that the course of study prescribed in colleges is too severe to be attempted without danger to the delicate constitutions of young women. This proposition has been elaborately maintained by an eminent authority, whose views have had a wide circulation, and have to some extent impressed the public mind. So far as these views are founded on *a priori* considerations, they are mere opinions, to which the opinions of other authorities no less weighty may be opposed. So far as they are founded on observation of injurious results presumed to have followed from overtasking the physical powers by excess of study, it would be easy to demonstrate, by similar examples, that the course of college study is too severe for young men as well.

But this argument, if it proves anything, proves too much. It is not the kind of study which harms, if study harms at all, either young women or young men; it is the quantity. And certainly, valueless as the teaching in many young women's "finishing schools" may be, it is usually heaped up upon its victims to an extent not inferior to that which the college course requires. It is inconceivable that the exercise of the mind upon the solution of an algebraic problem, or the interpretation of a passage in Homer, can be more exhausting than a similar exercise over the French irregular verbs; or even so much so as the confinement of hours daily in bending wearily over the drawing-table, or drumming on an ill-tuned piano. The argument of the objector, however, begs the whole question by assuming that this is really the case, while his opponent might reply that if he has proved anything, he has simply proved that young women should not be educated at all.

Of course no one will contend that excess of study cannot but be injurious to the young of either sex. If young women in college commit this error they will suffer for it, and so will young men. We see examples of this kind occasionally in the youth of our own college; but however we may regret these, we do not consider it advisable to discourage young men from entering college on that account. Could it be proved that the studies taught in college offer to young women a more dangerous temptation to excess than those which form the substance of the more ornamental education they have been heretofore accustomed to receive, the fact might suggest the propriety of greater vigilance to arrest this tendency; but it certainly could not justify us in cutting them off from these so fascinating studies altogether.

There is one consideration bearing on the plan in question which is positively favorable, and is not without importance. The presence of young women in colleges is distinctly conducive to good order. Nothing is more certain than that the complete isolation of young men in masses from all society except their own tends to the formation of habits of rudeness, and to disregard of the ordinary proprieties of life. No degree of good breeding, no influence of social refinement in the family circle, can effectually secure a youth against this danger. It is this which explains the frequent participation of young men in college in acts which in other situations they could not be induced to countenance, and would even regard as reprehensible. Any circumstance, whatever it may be, which destroys this isolation, and subjects the youth to the wholesome influences which protect his moral tone in the ordinary environment of society, cannot but be beneficial. Such is the effect of the presence of women in college. On this point the undersigned is able to speak with the authority which belongs to knowledge experimentally acquired. As an officer of the University of Alabama, it was his custom for years to invite the attendance on his lectures of classes of young women from a neighboring female seminary, and others resident in the town of Tuscaloosa. The advantageous effect of this upon the manners of the young men was a subject of common observation, and the results were so satisfactory that the example was followed by other officers of the same institution; so that scarcely a day passed without the presence of young women in one or another of the college classes. These were not matriculated students, it is true, and they did not directly mingle with the young men; but this circumstance tended rather to diminish than to increase the influence which their presence exerted, and yet this influence was very decided.

The elder Silliman, during the entire period of his distinguished career as a Professor of Chemistry, Geology, and Mineralogy in Yale College, was accustomed every year to admit to his lecture courses classes of young women from the schools of New Haven. In that institution the undersigned had an opportunity to observe, as a student, the effect of this practice, similar to that which he afterward created for himself in Alabama, as a teacher. The results in both instances, so far as they went, were good; and they went far enough to make it evident that if the presence of young women in college, instead of being occasional, should be constant, they would be better.

But it is still objected that though the association of young women with young men in college may be beneficial to the ruder sex it is likely to be otherwise to the gentler. The delicacy and the reserve, which constitute in so high a degree the charm of the female character, are liable, it is said, to be worn off in the unceremonious intercourse of academic life; and the girl who enters college a modestly shrinking maiden is likely to come out a romping hoyden, or a self-asserting dogmatist. Those who make this objection argue rather from assumed

premises than from any facts of observation. It is sufficient to say that the experience of the high schools of the country fails to furnish ground for this impression, and that no such results have been observed in any of the numerous colleges in which the experiment has for years been tried.

There is another and final objection, less frequently urged in these discussions than those above enumerated, yet probably often in the minds of those who do not urge it, which is founded on the supposed disturbing influence which sentimental causes may exercise over the spirit of study. If young people of both sexes are associated in the same institution, and thus permitted to meet frequently and familiarly, their thoughts, it is imagined, will be likely to be more constantly occupied with each other than with their books. An appeal might here again be made to experience to show that this danger is exaggerated. And it might be said with justice that the comparative freedom of school intercourse tends far less to excite the imaginations of impressible youth, and clothe for them the objects of their possible admiration with unreal charms, than do the more constrained and less frequent opportunities of mutual converse afforded in general society.

But, however that may be, the argument is inapplicable to the circumstances of our particular case. Here no opportunities for intimate intercommunication exist at all. The students attend only during a limited number of hours daily, and during their attendance they are constantly in class and occupied either in listening to instruction, or in the performance of their own scholastic duties. No common halls of assembly exist, in which they may gather, either before the exercises of the day commence or after they are over. From their retiring-rooms, which will be entirely cut off from every other part of the building, the young women will pass directly to the lecture-rooms, and at the close of their daily tasks will retire in the same way. Throughout the entire duration of the college course they will be resident in their own homes, and surrounded by every protecting safeguard that parental solicitude can provide. If it is really desirable that the educational advantages offered to young women should be equal to those which young men have been so long permitted to enjoy, it would seem to be neither reasonable nor right that they should be excluded from the institutions where such advantages exist. If it is not desirable, of course the argument fails.

EXPERIENCE OF ENGLAND.—QUEEN'S COLLEGE.

The agitation in favor of the higher education of women in England was one of the concomitants and consequences of the remarkable quickening of the public conscience in regard to education in general which commenced about a quarter of a century ago, and has been among the most striking of the social and political phenomena of recent times in that country. It did not at first take the direction, and it is only now beginning to take the direction, of a distinct demand for the admission of women to the universities on equal terms with men;

it commenced merely in an outspoken revolt against the superficial and purely ornamental education given to girls in the so-called "finishing schools," and which was at the time the best education they could get. It was, therefore, a demand for the creation of schools or colleges for women in which the subjects of instruction should be as substantially valuable and as educationally profitable as those taught to men. The demand was resisted on several grounds; first, that the average female mind is not capable of grasping the more difficult subjects of the university course; secondly, that the average female constitution is not equal to the strain to which the severity of such a course subjects the physical powers; thirdly, that learning converts women into pedants—vulgarily called "blue-stockings,"—so that its general prevalence among the sex would destroy the charm of social life; and fourthly, that a woman is not a man, and therefore, *ex vi termini*, she should not have a man's education. The advocates of reform did not neglect to reply to these arguments, but they correctly judged that the best refutation which could be given of them would be a refutation taking a practical shape. They therefore established in London, twenty-five years ago (1854), a school for girls called Queen's College, having, like many of the American collegiate schools, a preparatory department and a collegiate department, in both of which, in intention from the beginning and ultimately in fact, the course of study was made identically the same as that provided in King's College, an institution established more than twenty years before, also in London, for boys. The practical test of the success of this experiment was to be the ability of the young women trained in it to pass the difficult examinations required for graduation in London University; and it was the ambition and hope of the founders to obtain for its proficientes the same degrees which are awarded by that university, on similar evidences of proficiency, to young men. That ambition has been at length gratified, the London University having since 1878 made no distinction of sex in bestowing its degrees.

University Local Examinations for Women.

The advocates of the higher education of women were not quite contented with an experiment like that of Queen's College. They were impressed with the feeling that the educational advantages offered to the sexes would never be equal until not only the subjects taught should be identical, but the teachers should be—and should be known and acknowledged to be—of equal ability; which was another way of claiming that they should be the same. A step of progress toward this consummation was secured when, about fifteen years ago, what are called the university local examinations were opened at Cambridge to women. These are not examinations for degrees; but the examiners being university men their experience in this work naturally predisposed them to look without disfavor on such further efforts to promote the higher education of women as might require their countenance and co-operation.

Girton College.

Such an effort was made a year or two later in the proposition to establish at Girton, in the vicinity of Cambridge, a college for young women, "designed to hold in relation to girls' schools and home teaching a position analogous to that occupied by the universities toward the public schools for boys;" and further, "to take such steps as from time to time may be thought most expedient and effectual, to obtain for the student of the college admission to the examinations for degrees of the University of Cambridge, and generally to place the college in connection with that university." It was further understood, and was a part of the plan, that the immediate instruction should be given in great part by professors, lecturers, and fellows of the university and its colleges, who should visit the new college daily for that purpose. The effort was promptly sustained, no difficulty having been found in securing the assistance of a sufficient number of the gentlemen of the university, and the college went into operation in a building hired for the purpose in October, 1869. Four years later it occupied a building of its own, which it has been necessary since twice successively to enlarge. From the opening of the college, up to June, 1879, eighty-six students had been admitted, of whom forty-two remained in residence during the ensuing year (1881); and of the rest nineteen obtained honors according to the university standard: six in classics, five in mathematics, four in natural sciences, three in moral sciences, and one in history; and eleven passed the examinations which qualify for the degree of Bachelor of Arts. In the examination for the more recent mathematical tripos of December, 1879, it has been announced that a Girton student ranked as eighth wrangler.

It is only a degree-standard or honor-standard, however, which is thus secured. The degrees are not granted nor the honors officially proclaimed, for the reason that the college has not as yet attained the recognized connection to which it aspires with the corporation of Cambridge University. Instead of diplomas the college gives to its graduates what are called degree certificates. In the tripos examinations for 1879, two students attained second-class honors in natural history, one a third-class in mathematics, and one a third-class in history. Of the regular instructors and lecturers in Girton College, being at the same time university or college professors, lecturers, tutors, or fellows in Cambridge, there are twelve, and in 1879 fully thirty more gave occasional instruction or special courses in their respective departments.

The success of Girton produced a profound impression in England. It did not satisfy but rather stimulated the zeal of the advocates of the higher education of women. It was soon followed by the formation of a "National Union for the Improvement of Women's Education," embracing among its members many men and women of high distinction, which established an organ for the inculcation of its views, and stimulated the erection of girls' schools for superior instruction in dif-

ferent parts of the kingdom, under the direction and control of a corporation organized for that purpose.

A more important movement having the same general end in view, but tending more directly to secure ultimately to women not merely university education, but education in the university, was the formation, about ten years ago, in the town of Cambridge, of an "Association for Promoting the Higher Education of Women." In the articles of association of this body it is set forth as its primary object, "to maintain and develop the system of lectures for women instituted in January, 1870, on the subjects of the Cambridge higher local examinations and in other branches of academic study." The president of the association is the distinguished astronomer, Prof. John Couch Adams; and in the list of its membership are enrolled most of the professors of the university. Practically under this association the same advantages were offered to young women at their homes in Cambridge, as were attainable at Girton with the disadvantage of residing away from home. In one respect it presently appeared that these advantages were really greater; inasmuch as the professors of the university began very soon and very generally to open their lecture rooms to the young women engaging in study under the auspices of the association. In consequence of this, students began to be attracted to Cambridge from a distance; and for these a modest hall was opened in 1871; but as the members rapidly increased, a building was specially erected for the purpose sufficiently spacious to accommodate upwards of thirty, which, under the name of Newnham Hall, was occupied in 1875. This building also was soon found to be overflowing; and accordingly, in the spring of 1879, it was decided to erect another in the immediate vicinity of the first, to be called Newnham Hostel, which will be ready for occupation in October of the present year. Though Newnham Hall was established for the accommodation of students coming to Cambridge to take advantage of the educational opportunities created by the Cambridge "association," the council of the hall and the association were two separate and independent organizations. For the better accomplishment of their common object it was resolved, during the year 1879, to unite the two into one under title of Newnham College.

It is stated in the prospectus of Newnham Hall that "the public lectures of thirty of the university professors are now open to women, and the permission to attend the lectures of the professors of natural science includes the privilege of gaining access to some of the natural science museums and laboratories." More particularly a letter recently received from Miss Anne J. Clough, the Principal of the College, states as follows: "Our students are allowed to attend most of the university lectures in preparation for the natural sciences tripos, and for the historical tripos. They attend some of the moral science lectures with the men, and some lectures are repeated for the benefit of the women at a different hour.

"The women are also allowed to attend some of the classical lectures, and others are repeated.* The women students have not been admitted to any mathematical lectures. They study by means of private help. Some of the Newnham Hall students have been allowed, by the kindness of university friends of the higher education of women, to have the papers on the honor examinations in classics, the mathematics, the moral sciences, history, and the natural sciences. Eighteen of our students have come out in honors, and there have been four first classes in this number, and eight second classes. One was placed in the first class by two examiners, and in the second by two. * * * These examinations are informal as yet, and should always be so spoken of. But the papers are the same as those given to the men, and are looked over by the same examiners."

Higher Education of Women at Oxford.

Oxford was nearly ten years later than Cambridge in yielding to the steadily growing demand for the university education of women. An association for the promotion of this object, formed on the plan of that of Cambridge, was organized in 1878 or 1879. Its scheme of lectures has been as yet in operation only for a single year. Two halls have been opened for the reception of women students, the Lady Margaret Hall, of which Miss E. Wordsworth is principal, and Somerville Hall, under Miss Madelein Shaw Lefevre. The first is governed by a supervisory board, of which the Rev. Edward Stuart Talbot, Warden of Keble College, is the chairman; and the other by a similar board, under the chairmanship of S. W. Waite, B. D., President of Trinity College.

As yet, the women students in Oxford have not been as freely admitted to the university lectures as in Cambridge. Miss Shaw Lefevre writes that "the university professors have, in some cases, agreed to admit women to their lectures, but for the present lectures are provided expressly for the students of the association." And Miss Wordsworth observes that "the students attend lectures quite apart from the men, though, in some cases, the same professor instructs them."

When the instructor is a university professor or lecturer, however, he does not receive the women in his university or college lecture-room, but in a building temporarily engaged for that purpose by the association.

The two great and venerable universities of England thus illustrate the modern remarkable movement toward the higher education of women in two distinct stages of its progress. In Oxford we see the movement just beginning; in Cambridge it appears in a highly advanced state of transition. If, from these, we turn to the University of London, established half a century ago, in vigorous and indignant protest against the exclusiveness and bigotry of the older institutions, which would deny to half the men of the United Kingdom, to say

* A gentleman residing in Cambridge writes, in a letter of recent date, that "most of the university professors have opened their lecture-rooms to women, and this has been done in a few cases with college lecturers."

nothing of the women, the advantages of a liberal education, we shall find the movement in its final stage of accomplished purpose. It is now several years since University College, London, opened its doors freely for the admission of women students; but, though the instruction it gave them was identical with that given to men, it taught them altogether separately and at different hours. No very long experience was necessary to make it manifest that an arrangement of this kind is exceedingly uneconomical, in regard both to time and to labor; or that the reasons which had been supposed to make it necessary or proper, were without substantial foundation. By the spontaneous act of the professors themselves, the classes were one after another combined, until at length there is no longer any class in University College, in which young women and young men do not receive instruction together.* The university has been as liberal as the college. It examines young women on precisely the same terms as young men; and grants them the same degrees. In the first examination of women, by this university, for the degree of B. A., held two or three years ago, one of the alumne of Newnham Hall, of the year 1875, who had attained a second class grade in the classical tripos of Cambridge, and a third class in the mathematical tripos, secured the degree, and gained along with it first class honors in Latin and English.

From this cursory review of the extraordinary progress made in this movement in England during the brief period of the past ten years, the conclusion seems to be irresistible that the barriers which have so long closed the British universities against women are destined at no distant period to fall away, and that perhaps it may be given to the present rising generation to see the time when not university education only, but the universities themselves will be freely open to all without distinction of sex.

The movement in England, which it has been endeavored briefly to describe, was a movement designed strictly and solely to promote the higher education of women; not regarding the consequent possible presence of men and women in the same school as anything more than an incident, which for its own sake was neither to be sought nor avoided. In England, therefore, the term "co-education" is scarcely known; for, considered as defining succinctly an object to be aimed at, there has been no need of it, since no such idea existed. The light in which the undersigned has always regarded this subject has been that in which it has been viewed in Great Britain.

Of what has taken place or is taking place in our own country it is not necessary to say much. The facts of progress are too palpable to require comment. One or two points may be mentioned briefly. The number of institutions professing to give university education, and

*The number of students in University College is very large. Six years ago it embraced more than fifteen hundred, of whom nearly nine hundred were in the Collegiate Department.

possessing the strictly university power of conferring degrees in Arts, in the United States, is very great, and more than half of them admit students of both sexes impartially. It is common to dispose of this fact summarily by remarking that these colleges are in the West. To a dweller upon Beacon Hill, very possibly the West is Boeotia. But what shall we say when we see growing up, right under the shadow of Beacon Hill itself, a university which admits young women as freely as Oberlin, or Antioch, or Berea? And yet this very thing has happened in Boston within the past ten years. The Boston University numbers for the year 1880 in its College of the liberal Arts, one hundred and twenty-seven students, of whom one-third are women.

The University of Michigan is a Western university. It was founded more than forty years ago. From the beginning it has been among the most prosperous of American educational institutions, and few have gained a higher or enjoyed a more well-deserved reputation. Michigan University receives women as students, but it had been thirty years in successful operation before it began to do so; and when it began, it did it under the constraint of a public opinion expressed through the legislature and the public journals, which the trustees and the teaching body could not resist, and to which they unwillingly yielded. Ten years have passed since the change of system, and the university, with seventy-five women in the department of Arts, and nearly fifty in its medical schools, is now more prosperous than before.

In May, 1879, the Board of Overseers of Harvard University adopted a resolution declaring, that, in the opinion of that Board, women ought to be instructed in medicine by Harvard University in its Medical School, the president concurring, though he has pronounced himself strongly against the admission of women into the college. Moreover, under the gentle urgency of some of the ladies of Cambridge, several of whom are members of the families of the professors, a Newnham Hall has grown up within the heart of the university town itself, in which all the instruction is given by university officers. It looks somewhat as if King Priam had allowed the Trojan horse to be admitted within his walls. There are even some of the garrison who, it is surmised, are already disposed to take part with the enemy.

In an address delivered at the semi-centennial anniversary of the Andover Female Academy, in 1879, Dr. Andrew P. Peabody, the eminent professor of Christian Morals in the university, is reported to have used the following language: "Every professor has assented to the arrangement with the determination to give to the young women the very best of their ability. Whether the young men and young women will meet in the same class-room is a question yet to be answered. I cannot myself believe that the time is very far distant when they will. I can see no reason why young men and young women may not study and recite together as well as talk, sing, and dance together. The reason usually given why they should not is purely a relic of some

tradition, the reason for which has been entirely lost to the memory of man. When we think that they are to be together in the building, the most innocent and fitting of all associations would seem to be an association in the very highest pursuits, next to their eternal well-being, in which they can be engaged."

Col. Thomas W. Higginson, a distinguished alumnus of the college, who, though not a member of the Faculty, is a resident of Cambridge and a member of the committee of management of the University School for young women, testifies from personal observation to the state of feeling existing there, as follows: "Some of the Harvard teachers already express a preference for that method [bringing together the young men and young women in the same classes], at least where classes are small and far advanced; and practice will only strengthen this feeling. If a Greek professor has among his pupils three young men who can read Plato at sight, and two young women who can do the same, it will require some very strong resistance to prevent his hearing all five at the same hour and place. In short, the new plan at Harvard is another guaranty that the world moves. It has a sincere and generous origin—the honest conviction of the committee that the vast resources of Harvard should be made available for girls, supplemented by the desire of some who are parents that their own daughters should be taught."

All terms used as party rallying cries or watchwords should be descriptive of the purposes of the parties employing them; or, if description cannot be compressed into a single word, should be significant of the idea which distinctly characterizes the object, purpose, or measure which the party have in view. If they do anything but this, they will probably be misleading; and such, no doubt, is to some extent the case in the present instance. The term "co-education" conveys to many minds the impression that those who advocate the measure it denotes are laboring for the specific object, and for nothing higher, or better, or more worthy of attainment than the specific object, of bringing young men and young women together in the same schools. But this is so far from being the specific object of this class of educational agitators, that it is not in fact an object with them at all. The thing which they do actually propose to themselves is to secure for women opportunities for an educational culture as large and liberal as is provided for the opposite sex. Since the only institutions which afford this culture have hitherto been monopolized by men, and since it is not possible, either morally or economically, to create similar institutions for women exclusively, we make the reasonable demand that women shall be received into the existing institutions. Should this demand be successful, it will be, of course, an incidental consequence that women and men will receive their education in the same institutions; that is, that co-education will exist as a resultant fact, though not as an object sought for its own sake.

STATE NORMAL ART-SCHOOL.

STATE NORMAL ART-SCHOOL.

BY A. G. BOYDEN.

HISTORY.

In view of the great importance of drawing, as a branch of education, the Legislature, by an Act passed May 16, 1870, made instruction in this branch obligatory in the Public Schools; and required cities and towns, containing more than ten thousand inhabitants, to make provision for free instruction in Industrial drawing to persons over fifteen years of age. This Act met with public favor, but it was soon found by experience, that it was impossible to realize satisfactorily the benefits intended by the Act, for want of competent teachers.

To supply this want, it became necessary to establish a State Normal Art-School. The necessity of providing this new educational instrumentality became apparent as soon as the attempt was made to carry out the provisions of the law, requiring the teaching of industrial drawing, —provisions which had been made in compliance with the requests of the leading representatives of the great industrial interests of the State. It was in vain to look to private enterprise for the means of qualifying the needed teaching staff. Public provision was indispensable.

A bill providing for the establishment of such a school was submitted to the Legislature of 1872, but failed of success. Another year's experience was sufficient to render it apparent to the dullest apprehension, that the attempt to carry forward this great educational improvement without qualified teachers was a waste of time and money, and the alternative which obviously presented itself was either to abandon altogether the project of developing industrial art, or to provide the requisite means of its execution. The Legislature of 1873 wisely chose the latter, and enacted as follows:—

"*Resolved*, That there be allowed and paid out of the treasury, the sum of seventy-five hundred dollars for the expense of a state normal art-school, the same to be expended under the direction of the board of education. [Approved June 6, 1873.]"

"*Resolved*, That the sergeant-at-arms, with the consent and approval of the commissioners on the state house, be authorized to assign the rooms on the third floor of the house, number 33 Pemberton Square, to the board of education, for the use of the state normal art-school. [Approved June 11, 1873.]"

In pursuance of this provision the Board of Education appointed Visitors of the school, with instructions to organize and put it in operation, and take charge of its immediate supervision. Prof. Walter

STATE NORMAL ART-SCHOOL.

Smith, the State Director of Art-Education, was appointed director of the school, by whose advice a very able corps of instructors was secured.

Notice of the proposed opening of the school having been given in the newspapers of the principal cities of the State, on the 6th of November, 1873, the candidates for admission assembled for examination at the rooms assigned to the school. The whole number examined was seventy-seven, and of this number seventy were admitted as students.

It was found that a large number of persons who were anxious to enjoy the advantages offered by the school, were totally unaware of the examination, and in response to frequent applications, a subsequent examination was held, of thirty-nine persons, of whom thirty-seven were admitted; making a total of one hundred and seven students, of whom thirty-nine were men and sixty-eight were women. The rooms provided afforded seats to only seventy-two students at one time.

The Design of the School.—This school is intended as a training school, for the purpose of qualifying teachers and masters of industrial drawing. It is the first institution of the kind established in this country. It is an essential element in that system of agencies which the government of the State is putting into operation for the purpose of diffusing art-culture, not only as an indispensable constituent of a competent general education, but as a means of enabling our manufacturers to compete successfully with the manufacturers of Europe. The material prosperity of the State depends chiefly upon the profits of its manufactories. That these profits might be immensely augmented, by the application of a higher artistic skill, is no longer doubted by any well-informed person. The artistic skill hitherto employed in this country, has been, for the most part, derived from foreign countries, because no adequate means of developing it has existed in this country.

Its specific aim, at present, is to prepare teachers for the Industrial Drawing Schools of the State, who shall also be able to direct and superintend the instruction in this branch in the Public Schools. In the future, it will be necessary to provide for high skill in technical drawing and high art-culture, but the immediate pressing demand is for teachers who know the elementary subjects thoroughly well, and can teach them intelligently and successfully; and this demand the school will aim primarily to supply, by providing, at the outset, training in the elementary subjects, making it as complete and practical as the circumstances will permit.

Conditions of Admission.—An examination in freehand drawing will be held at the opening of the school, of all candidates for admission, and those only who show an aptitude and some proficiency in elementary drawing will be admitted. The number of students will be, necessarily, limited, preference being given to the teachers of

drawing actually employed in the Public Schools, and in the industrial evening classes in the State, the complement being made up of the most promising of the candidates, resident in the State, who declare their intention to become teachers of drawing; or, in case of deficiency in the number of these classes of students, other persons, whether residents or non-residents, will be admitted, on the payment of a reasonable tuition.

The Course of Instruction.—The term industrial drawing includes both instrumental and freehand drawing. The course of instruction stated in general terms has the following range of subjects:—

The first includes elementary drawing only, for which, when the diploma works have been completed, and the examination satisfactorily passed, diploma A is given.

“Three other diplomas represent the subjects of Painting, Industrial Sculpture, and Instrumental Drawing. Thus the whole curriculum of the school will be,—

“A. Elementary subjects.

“B. Painting.

“C. Sculpture.

“D. Architecture and Engineering Drawing.

“For each of which branches a diploma is issued, and for proficiency in all, the degree of Art-Master should be given.”

The curriculum requires four years for its completion.

Examination and Diploma.—For permission to be examined for a diploma, the student will be required to submit class exercises, the subjects being described in the list of diploma works. These drawings and paintings are to show whether the student possesses the manipulative skill necessary to teach drawing. If the works pass examination, the student will then be allowed to offer himself for the diploma examination, which will be held at the end of the session. This examination having been passed, the student will receive a diploma, testifying to his scientific and artistic qualifications to give instruction in elementary drawing. A student failing to pass an examination in any subject, may present himself again at a future examination, those subjects already passed being recorded in his favor; but he will not receive the diploma of the school until all the subjects of examination have been passed.

The Progress of the School.—The principal embarrassment under which the school has labored, has been a want of commodious rooms. From the beginning its quarters have been far too circumscribed. The number of students the first year was one hundred and thirty-three, nearly double the number which the rooms could properly accommodate. The attendance increased the second year to two hundred and thirty-nine, and additional rooms were taken at No. 24 Pemberton Square

STATE NORMAL ART-SCHOOL.

The third year the attendance was more than three hundred, and the school was so much crowded as to make its removal to more commodious quarters a necessity. The school is now located at No. 28 School Street. The number of students for 1876, the fourth year of the school, is four hundred and forty-two.

Classes are now pursuing studies in each of the four divisions of the course. In these first years of existence, the school cannot display the character of its courses of study, or the skill of its instructors, for its students come to commence the study of art, rather than to perfect their knowledge.

It is a great fact that an art-training school exists in this State, whose curriculum and aims are as thorough as those of any European school, the subjects of study being somewhat new; and that this school is limited in its success only by hindrances which time and the increasing value of skilled labor must inevitably remove.

The school is beginning to make its influence felt over a broad area, and every year must increase its influence. The school displayed at the Centennial Exhibition, at Philadelphia, a complete illustration of the subjects of study pursued in the school, during the four years' course in its four classes; and this formed a fitting climax to the full exhibition of industrial drawing as carried on in Massachusetts. This collection was largely visited at Philadelphia, where it was regarded as the only complete art-educational exhibit in the buildings. The Visitors, in their last report, say that the condition of the school is eminently satisfactory. A building adapted for all the different branches of study taught, is its greatest want.

Visitors from 1871-1876:—

John D. Philbrick.
A. A. Miner.

Phillips Brooks.
Joseph White.

Gardiner G. Hubbard.
Henry Chapin.

Director of the School.

Walter Smith, State Director of Art-Education, Mass.

Professors.

Prof. William R. Ware. Prof. S. Edward Warren. Prof. C. D. Bray
Prof. Lucas Baker. Prof. Walter Smith.

Instructors.

Mr. G. H. Bartlett,	Principal Instructor (Class A).
Miss R. L. Hoyt,	Assistant Instructor (Class A).
Mr. William Briggs,	Lecturer (Class A).
Miss Mary Carter,	Principal Instructor (Class B).
Miss Grace Carter,	Assistant Instructor (Class B).
Mr. Otto Fuchs,	Principal Instructor (Class C).
Prof. W. R. Ware,	Lecturer (Class C).
Prof. C. D. Bray,	Lecturer (Class C).

BOSTON LATIN AND ENGLISH HIGH SCHOOLS.

PLANS AND DESCRIPTION OF NEW BUILDING.

BY JOHN D. PHILBRICK, LL.D.,

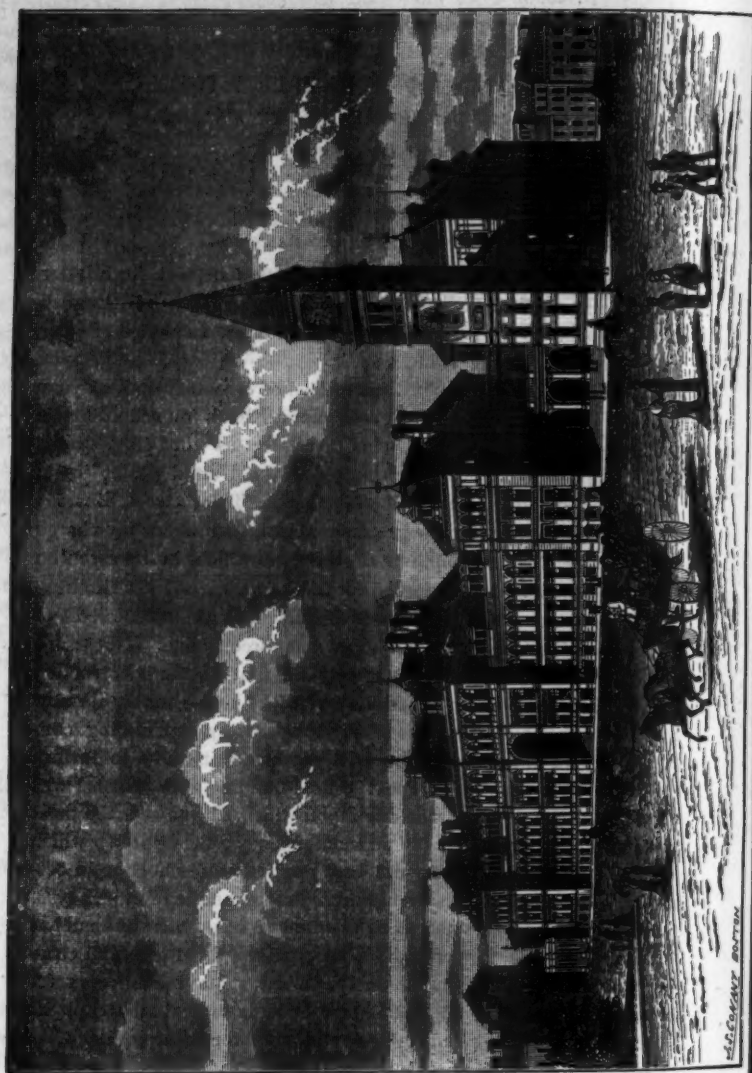
Superintendent of Boston Schools from 1856 to 1876.

LETTER TO DR. HENRY BARNARD.

SIR:— You are pleased to honor me with a request for a letter about the new edifice in Boston, for the Public Latin and English High Schools, to be published in the International Series of your "*American Journal of Education*."

Remarkable coincidence! Just a third of a century ago, at your request, I furnished for your great pioneer book on school-house building — with the title of "*School Architecture; or Contributions to the Improvement of School-houses in the United States*" — a description of the Quincy School-house in Tyler street, Boston, which had been built for the grammar school then under my charge as master, — the first building of the type which, in its essential features, has since been adopted for graded public schools throughout the country. No one can tell, I believe, to whom the credit of the plan of the Quincy School-house was directly due. Not to me certainly; but that school-house was the first in the construction and furnishing of which I had any voice. You come again now to ask me — after the close of my long career, demanding continual efforts for improving school accommodations — to furnish you with an account of the last school building with which I was officially concerned, and the one upon which I bestowed the most thought and labor during my superintendency; the building which is, without question, by far the best specimen of school architecture in the country, — the first conspicuous example of a *new type*, which is, I think, destined to be adopted no less generally than has been the case with the Quincy School type, the three essential characteristics of which it has, namely, an adequate school-room for each teacher, an assembly hall large enough to seat all the pupils of the school, and a separate desk and chair for each pupil.

It affords me special satisfaction to comply with your request for a sketch, historical and descriptive, of this remarkable building,



W. C. BENTLEY

EZEKIEL CHEEVER.

The SCHOOL HOUSE into which Mr. Cheever was installed as the "sole Master," by the Honourable Governor, and Magistrates of the Colony, the Elders of the Churches, and Selectmen of the Town of Boston, and in which he continued to sway "the rod of empire" for thirty-five years over "govenors, judges, miuisters, magistrates, and merchants yet in their teens," is thus represented.*



The SCHOOL itself under his long, faithful, and distinguished services became the principal classical school not only of Massachusetts Bay, but according to Rev. Dr. Prince, "of the British Colonies, if not of all America."

* For this vignette of Mr. Cheever's School-house, we are indebted to the Rev. Edward E. Hale, of Worcester.

"Cheever's school-house occupied land on the North side of School street, nearly opposite the present Horticultural Hall. It was large enough to contain one hundred and fifty pupils. At the present time, the east wall of the Stone Chapel stands on the site of the old building, which was removed, after much controversy, to make room for the building of the Chapel, in 1749. The outline of the old building, and some general sketch of its appearance appear on an old map of Boston, dated 1722, of which, a copy is now in possession of Mr. Pulsifer, of Boston. On this map, every building was represented, on the spot it occupied, with some effort at precision. From this map Cheever's school-house is represented in this sketch. King's Chapel is drawn from a view of more pretensions, representing the whole town, from a point above the harbor, in 1744. In that view, unfortunately, Cheever's school-house does not appear. As King's Chapel was materially enlarged in 1710, it has been represented here as being, in Cheever's time, somewhat shorter than in the authority alluded to. In an early print, described by Dr. Greenwood, a crown was represented below its vane, which has, therefore, been placed there in this sketch."

Mr. Gould introduces into his notice of the controversy which attended the removal of the old school house, to make room for an enlargement of the church, the following impromptu epigram written by Joseph Green, Esqr., and sent to Mr. Lovell in the School, when it was announced that the town had agreed to grant permission to the proprietors of King's Chapel to take down the old house.

A fig for your learning: I tell you the Town,
To make the church larger, must pull the school down
Unluckily spoken, replied Master Birch—
Then learning, I fear, stops the growth of the Church.

We are also indebted to the Rev. Edward Everett Hale, for the opportunity of consulting his own "Notes for a History of the Latin School of Boston," (in which he has transcribed one of Cheever's Latin Dissertations from the "Cheever Manuscripts," in the Massachusetts Historical Society, and a synopsis of the rest, as well as a letter in Latin to his son, afterward the Rev. T. Cheever, of Marblehead, who had asked his consent to marry a young lady of Salem,) and other valuable memoranda and assistance.

because you are most competent, not only to judge of its merits, but also to appreciate the difficulties which have been surmounted in the achievement of the work. There is also a manifest fitness in thus addressing to you my account of this educational edifice as a sort of a recognition, on my part, of your invaluable services in this department of school economy. You are familiar with the growth and development of American school architecture, from its rudimentary stage, in which you found it on entering upon your life-work as an educator almost simultaneously with Horace Mann, up to its present degree of comparative excellence. Of this great improvement you, more than any other man, have the right to say *magna pars fuit*. I remember that a distinguished German educator, on receiving the first edition of your remarkable work on the subject, more than thirty years ago, said, "Dr. Barnard has added a new name [school architecture] to the vocabulary, and a new department to the literature, of education." And now a Swiss educationist of the first rank, in a general history of education, says, "Barnard was for Connecticut and Rhode Island what Mann was for Massachusetts. Never has a man labored so much for schools. His *School Architecture* is a classic book, which has transformed the buildings and furniture for schools."

This edifice, which has come to be designated as the "New High School-house," is, in fact, composed of two complete and essentially independent school-houses, nearly identical in size, plan, and design, and fronting on two parallel streets 220 feet apart; no apartments being intended for the common use of the two schools except the hall for military drill and the gymnasium, which, together, constitute one of the connecting structures. The whole scheme has not yet been consummated; the connecting structure shown on the plan of the "first floor" as fronting on Dartmouth street, and intended as the administration building for the School Board and its officers, exists as yet only on paper, a portion of the site being still occupied by five substantial brick houses.

For a very important part of the materials for this letter I am indebted to several of the contractors, and to a number of city officials; but especially to the accomplished and indefatigable City Architect, Mr. George A. Clough, to whose good taste, practical skill, and rigorous fidelity, the superior excellency of the building is very largely due.

THE SITE AND ITS PURCHASE.

The plan of associating two great schools in immediate proximity on one lot is, I believe, nowhere recommended or sanctioned in your comprehensive publications on school architecture. These schools were so placed, not from choice, but as the result of necessity. Separate and independent sites would have been preferred by the most intelligent members of the School Board; but, under the circumstances, it was impracticable to obtain good separate sites. It is doubtful if the associated arrangement has resulted in any saving of expense in building. One advantage, however, is derived from it, namely, convenience in the use of the drill-hall. As the gymnasium is twice as large as would be necessary for one of the schools, its cost was probably little less than two sufficient separate ones would have been. And, indeed, it was originally intended to be finished in two separate apartments, each school having its own. This may still be done.

Both institutions to be accommodated being central schools of the same grade, presumably of about the same size, and for pupils of the same sex, a site having the requisites for the one would be equally suitable for the other. This site comes near being all that could be reasonably desired for such schools, — being of good size; near the centre of population; convenient of access; not on a great thoroughfare, and yet near several; bounded by streets having, and likely to have, little traffic; open to light and air; peculiarly fortunate in its exposure to sunshine; and with surroundings and a neighborhood absolutely free from everything objectionable.

The acquisition of this site by the city deserves mention; a full account of it would constitute a curious, and not the least instructive, chapter in our municipal history. It took upwards of two years for the two sub-committees representing the Latin and English High Schools, and the School Board, to come to an agreement to ask the City Council to purchase the lot. This occurred in May, 1872. Among the members most active and influential in bringing about this result, the most prominent were the Hon. Henry S. Washburn, chairman of the Committee on the Latin School, and the Rev. S. K. Lothrop, D.D., who was for so many years chairman of the Committee on the English High School.

The latter gentleman took the lead in boldly advocating the most liberal provision in respect to space, and, in accordance with his view, it was voted to request the City Council to purchase the *whole square* bounded by Dartmouth, Montgomery, and Clarendon streets, and Warren avenue, with the exception of the corner occupied by the Clarendon-street Church, comprising 101,600 square feet. Through what a protracted and wearying series of discussions, conferences, solicitations, and manœuvrings this agreement as to the site was at last reached, I have good reason to remember. But the real struggle was yet to come, — to procure the favorable action of the City Council. It lasted six months. Failure to obtain this particular lot, which had long been held by an honorable capitalist with the expectation that it would be wanted for some public institution, would result, as it seemed to me, not only in an indefinite postponement of the much-needed provision for the accommodation of these important schools, but in the necessity, in the end, of accepting a site, or sites, far less desirable; and so I felt it to be my duty to do what I could to secure it. But the difficulty of the task far exceeded all my calculations. It would require more space than can be allowed here to analyze the contest in all its details. In both branches of the City Council there were able and persistent opponents of the measure, and they were greatly helped in their opposition by the owners of certain rights in passage-ways which must be acquired, who put exorbitant prices upon their property, and the equally unreasonable demands of the trustees of the "Washingtonian Home" for an indispensable corner of the lot, upon which they were pushing forward, during all the time, the construction of a large building for an inebriates' asylum, to be pulled down in case of purchase, as it was. The recently annexed districts of the city, being already provided with five fully equipped High Schools, were generally indifferent or opposed to the measure, as one promising little or no direct advantage to them. Of course the irrepresible "tax-payer," who would limit public instruction to the three R's, did what he could through the press and otherwise to defeat the enterprise; and to cap the climax, in the very crisis of the struggle our enemies were reinforced by aid and comfort from the coëducation camp. One of the ablest chiefs of that persuasion wrote for one of the leading papers a long, elaborate, and disingenuous article, full of misstatements of facts and pedagogical heresies, urging that this purchase should not be allowed until the

School Board should decide that the sexes should be mixed in all the High Schools.

Early in the contest the friends of the measure found it necessary to make a concession of the vacant corner on Clarendon street, and of the Dartmouth-street corner, occupied by the dwelling houses above referred to; thus reducing the area to 84,100 feet, and the cost from \$415,000 to \$280,000. The substantial success finally achieved required as hard fighting and as much courage as any educational conflict in which it has been my fortune to be engaged. And it is but just to say here, that the battle would have been lost, and the building would not have been built, without the unflinching persistence of two courageous and efficient coöperators, Mr. Charles J. Prescott, then chairman of the Committee on School-houses of the School Board, and Mr. Cyrus A. Page, a member of the Common Council. And then, at the end, all these efforts would have gone for nothing but for what seemed to be a providential favor. The narrow escape from failure is thus stated by the City Clerk: "The order was passed by the City Council Nov. 7, 1872, to buy the lot. The order was approved on the morning of Saturday, Nov. 9, 1872, and on that night occurred the *great fire*. It is safe to say that had not the order been passed *that day*, the land would not have been purchased at all."

THE PLAN AND DESIGN, HOW ORIGINATED AND PERFECTED.

The great fire, which came so near being disastrous to the project, turned out to be one of the causes of its ultimate success, by necessitating delay in building. Had the work gone forward with despatch, as intended, the edifice erected would have been without doubt a substantial and costly one, and fully up to the standard of the best in the country; but it would not have been up to the standard of the best school-houses in the world, as this building is, for the simple reason that the knowledge requisite did not exist in this country. The mass of the pupils in the public schools of Boston had better accommodations than those of any large city in the world; but we had no one school-house equal to the best in the world. The characteristics of the best school-houses in this country were well known to me, and I had some knowledge of school architecture abroad; but it was not until I visited the *Akademische Gymnasium*, in Vienna, at the time of the Universal Exposition of 1873, that I was able to picture in my mind the image of such a building as we wanted in Boston for these two schools. The study

there begun was followed up by visits to other first-class high-school buildings, not only in that city of wonderful schools, but in all the principal cities of Germany. In this way a valuable collection of views, plans, and descriptions of the best specimens was obtained.

The following paragraph on this topic is quoted from my report [October, 1873], on the exhibit of the Boston school system at the Vienna Exposition:—

“In respect to school architecture, while we made a better showing than any other American city, we were quite eclipsed by some of the European cities; that is, in some of the foreign cities school-houses have recently been erected which are architecturally and pedagogically superior to anything we have to show. The City of Vienna has individual school buildings vastly better than the best in Boston; but if you take all the school buildings in Vienna, the good and bad together, the average accommodations afforded to all the children of that city are perhaps not equal to the average of the accommodations provided for the children in Boston. What I mean to say is this, that Vienna knows how to build, and has built school edifices which are more durable, more safe, more convenient, more costly, and more beautiful, than any Boston has yet built, or is likely to build, in the near future. The reason of this is, that in Vienna, when a school-house is planned, it is done by the *combined science and wisdom of the most accomplished architects, and the most accomplished pedagogists*. No mere whim of a school-master, and no mere whim of an inexperienced and uneducated architect, is allowed to control the design.”

Early in 1874 an attempt was made to get an agreement upon the essentials of a plan to be *recommended* to the City Council, for the School Board had no authority whatever in *determining* what the plan should be. As was to be expected, foreign notions were not at once very highly appreciated. However, after much discussion and many conferences and hearings, the conflicting views of the members of the committees on the two schools, of their principals, and of the Committee on School-houses, were so far harmonized that permission was given me, with certain instructions, to draw up a “Description” of the accommodations to be provided. For designs in conformity with this “Description” the committee on Public Buildings of the City Council offered four premiums of \$1,000, \$800, \$600, and \$400.

The competing architects had free use of the collection of

foreign illustrations of school architecture above referred to. The four designs thus obtained were not without merit, and the amount paid for them was, in my judgment, well expended. But the best of them was far from being all that could be desired, and yet one of them would no doubt have been adopted, had not a supposed necessity for retrenchment in school expenses prevented an appropriation for a building at that time. The delay thus occasioned afforded a chance for another trial under more favorable auspices. In the mean time an act was passed by the Legislature, providing that no school-house should be built by the City Council until the plans thereof should have been approved by the School Board; and the School Board thereupon made a rule requiring the Superintendent to give his opinion in writing upon every plan proposed before the action of the Board upon the question of the approval of the same; and the City Council created the office of City Architect, choosing Mr. Clough as the first incumbent. These new conditions made success possible.¹ Previously the designs of our school-houses had been made by architects who were not devoted to school architecture as a specialty. Too often the architect having the most talent for wire-pulling, or having the strongest friends at court, would be selected rather than the one having the best qualifications for designing school-houses. The School Board had no authoritative voice in the matter, and the Superintendent could only advise and solicit and remonstrate. Hence the slow progress; hence the perpetuation of defects after they are discovered and pointed out. But the situation was now materially changed for the better. The chance of getting a bad design was immensely diminished, and the adoption of an undesirable one was impossible without an exposure of its defects, if the Superintendent happened to have the requisite knowledge and firmness. The city architect entered upon his work in a manner worthy of all praise. Four primary and two grammar school-houses were the fruits of his first two years' studies. Of these the Prince School, on Back Bay, was the one which most distinctly marked the new departure in school architecture, which we owe to German pedagogy and Mr. Clough's talent, and his devotion to the duties of his office. The exhibition of the plans of this building at the Philadelphia Exposition has

¹ These provisions had been suggested in my report for 1874, as follows: "If there had been, during the last twenty-years, a competent architect in the employ of the city, wholly devoted to this department, and if the School Committee had been invested by law with a veto power in regard to all plans, the result would have been far better than what we now see."

already borne fruit, as was seen in the prize designs exhibited last year in New York. It is to be regretted that circumstances prevented the architect from giving this modest but admirable building the proper æsthetic character. It is especially interesting as being the best study preparatory to the master-piece.

At length, after the lapse of seven years from the time Mr. Z. Jellison introduced into the School Board an order requesting the City Council "to procure a suitable lot upon which to erect a building for the accommodation of the English High School," the City Architect received instructions, in January, 1877, to prepare the design for this double school-house. He took hold of the project with the true art spirit, aiming at perfection and sparing no pains to realize it. He had in hand the best information on the subject to be obtained at home and abroad. The "description" above referred to was taken as the basis of his instructions, but such modifications were made as he and the Superintendent saw fit to agree upon, and they were always in harmony on every point, so that when the latter came to give his official opinion on the completed design as submitted to the School Board, he had nothing to say about it except that it was in all respects satisfactory. The School Board voted its approval of the design in June, 1877, without requesting any change in its provisions. A copy of the design was taken by me to the Paris Exposition of 1878, as the best new thing in the way of school progress Boston had to show, and it was one of the prominent motives which secured the award of a gold medal by the international jury on secondary education.

THE APPROPRIATIONS AND COST.

The order to build, accompanied with the requisite appropriation, was not reached until nearly five years after the purchase of the lot. This delay was, as has been intimated, primarily due to the great fire and the subsequent financial crisis. But it must be attributed in part to the rather exceptionally conservative views respecting school expenditures held by the two excellent mayors of that period. The incumbent who came into the office of mayor in 1877, the Hon. Frederick O. Prince, taking a different view of the matter, lost no time in declaring himself in favor of a liberal appropriation for the building. I cannot help remarking here, that, in taking this stand, he acted, not only like a filial son of his *alma mater*, the old Latin School, but that he acted in full accord with the noble example afforded by the speech of Mayor Quincy, the

younger, at the dedication of the Quincy Grammar School-house in 1848, which you so warmly commended for its boldness, in one of your publications of that time. "As chairman of the 'city fathers,'" said he, "I do not hesitate to stand here and tell the tax-paying community that we have in this manner expended \$200,000 of their money, and I am confident the question will not be asked, Why spend so much? Why spend more for popular education in the city of Boston than is expended in the whole of Great Britain?" To appreciate the "boldness" of this stand, it must be recollected that \$200,000 for school-houses in Boston then was equivalent to upwards of a million for that object now. That is the sort of "boldness" which has made what is best in the history of Boston. But the world moves, and the metropolis of Great Britain may now be cited as one of the foremost cities in the world in respect to liberality in expenditures for school-houses. It is a curious fact, that foremost among the "city fathers" who supported the mayor in this commendable measure was found the same gentleman, Mr. John E. Fitzgerald, who had been, as member of the Common Council, the most formidable of the opponents of the purchase of the lot.

The first appropriation for the building, \$350,000, was ordered May 25, 1877, and at the same time it was provided that the proceeds of the sale of four old school-houses and sites, already vacated, or soon to be relinquished, by the school department, namely, the Bowditch, old Latin and English High, old Franklin, and Mayhew, should be applied to this purpose. It is worthy of remark that the amount appropriated for the building, in accordance with the estimates of the architect, was not exceeded in carrying out the design, except for additional fire-proofing. The land was bought when prices were at the maximum of inflation, but the contracts for the building were mostly made when prices were at the lowest point, a large amount being thereby saved.

The several appropriations were as follows:—

The lot of land	\$280,000
The building	350,000
Fire-proofing roof and floors (additional)	33,000
Heating and ventilation	35,000
Furnishing	50,000
Half the wall, Clarendon-st. Church	800
Placing statuary	2,000
<hr/>	
Total	\$750,800

Cost of building, not including land and furnishing, \$418,000, or \$8.25 per square foot actually covered.

THE CONTRACTS AND CONTRACTORS.

While the contracts on the construction of the building, including the heating and ventilating apparatus, were executed under the direction of the City Architect, the Superintendent of Public Buildings, Mr. James C. Tucker, had charge of the furnishing contracts.

The testimony of the City Architect as to the manner in which the contractors on the construction fulfilled their agreements is so creditable to them that it well deserves to be recorded in this connection.

"The construction of the building is thorough in all its parts, and upon examination will be found of good workmanship. The contractors exhibited the greatest pride in the fulfilment of their agreements with the city, and there never was a jar between the architect and the mechanics, either on the building, or in the settlement of accounts."

And what makes this acknowledgment peculiarly honorable to the mechanics is the fact that the architect was faithful and scrupulous to the last degree in demanding all that was "nominated in the bond." This gratifying result, which looks a little like a tendency to the millennium, was perhaps in some degree due to the good schooling of the Boston mechanics. That this was the case in respect to the most important part of the work, — piling and stone foundations, — which was done much under my eye, happens to be within my knowledge. The brother contractors were poor little emigrant boys in the Quincy School on the occasion already referred to; they were of that number of whom Mr. Quincy said, "Nearly half of the boys are not American; their parents are unfitted for the duties of a republic; but these children, educated side by side with our own, will be trained to become worthy citizens of this free country," — a prophecy how well fulfilled in this instance! I was touched at the pride they took in having a hand in this work, and in doing it with perfect thoroughness. And they said to me, "You see in us here what the public school made us."

DESCRIPTION.

In its general arrangements the block plan consists of a parallelogram, 423 feet long by 220 feet wide, the longest sides, or main buildings, fronting on Warren avenue and Montgomery street, the Latin School occupying the former, and the English High School the latter.

There are two courts within this block, of equal size, the division between the two being made by the location of a central building, which is connected with the two main street fronts by means of a transverse corridor. These courts, as the plan shows, not only afford the most desirable advantages of light and air, but also serve the purpose of separate play-grounds for the pupils of each school.

Across the easterly end of the block, and connecting its two sides, are located the drill-hall and gymnasium; and across the westerly end, fronting on Dartmouth street, a building, as shown on the plan, is proposed to be erected hereafter, as has been mentioned, for the accommodation of the School Board and its officers.

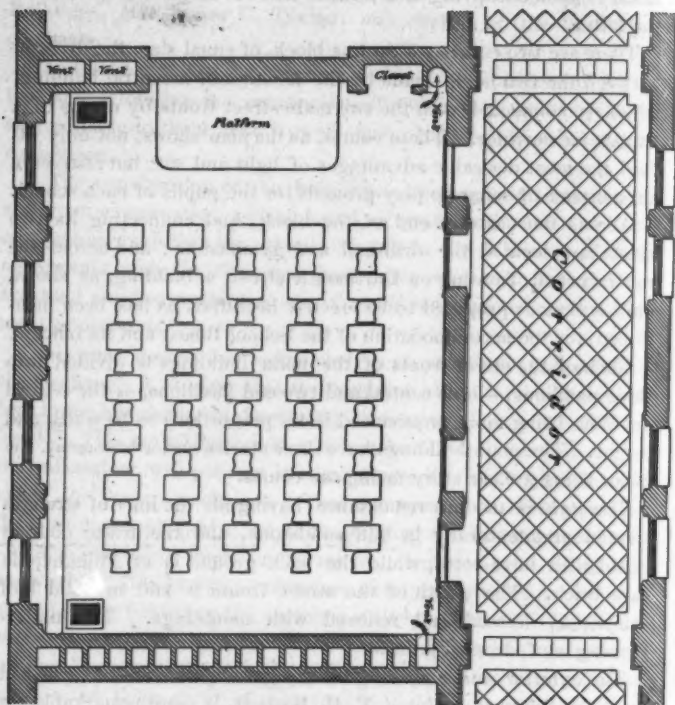
Each of the street fronts of the main buildings is divided into three pavilions, — one central and two end pavilions, — the central pavilion being more pronounced in its proportions as to width and height. The main buildings have three stories and a basement, the latter being a clear story facing the courts.

The style is modern renaissance, having all the lines of strength treated architecturally in buff sandstone, and the frieze courses inlaid with terra-cotta, while the back ground is of Philadelphia face brick. The plinth of the street fronts is laid in solid buff sandstone, dressed and relieved with mouldings. The underpinning is of dressed granite.

The exterior ornamentation, the designs for which were furnished by the well-known sculptor, T. H. Bartlett, is more remarkable for its classical elegance than for its profusion. It consists mainly of the terra-cotta heads in the gables of the dormer windows, the terra-cotta frieze courses, the decoration of the friezes on all the piers and buttresses, with festoons of various designs in relief cut in the stone. Especially noteworthy are the festoons of oak and laurel in high relief carved on the spandrels of the grand entrances.

The arrangement of the plan is simple; longitudinal corridors extend the full length of the main buildings and parallel with the

street fronts. In the central pavilions, opposite the ends of the transverse corridor, and at its intersections with the longitudinal corridors are placed the two grand entrances, one from each street; these entrances are a "feature" in the design, both internally and externally, ample space being given at the intersections of the



Plan of School Room and Corridor

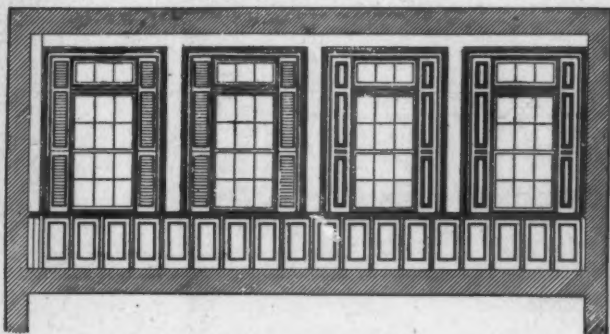
grand corridors where they are located for the placing of statuary. There are also four other entrances from the streets, two in each main building, at the terminations of the longitudinal corridor, one being in each end pavilion.

There are eight staircases, one in each end pavilion, connecting

with the entrances at the terminations of the longitudinal corridors, and two in each of the central pavilions, right and left of the grand entrances respectively.

The drill-hall, another "feature" in the design, is on the street level; it is 130 feet long on the floor, by 62 feet wide, and 30 feet high; above the galleries, which are at the ends, it is 160 feet long; the seating capacity of floor and galleries is sufficient for 2,500 persons; it has four broad entrances, at the ends from Warren avenue and Montgomery street, at the sides from Clarendon street and the eastern court. The floor is of thick maple plank, laid in a solid bed of concrete; it is finished in natural materials, and is so treated as to get a constructional effect of open timber-work, the wood being of hard-pine, shellacked and varnished, and the interior walls of Philadelphia face brick, laid in bright red mortar, and trimmed with buff sandstone.

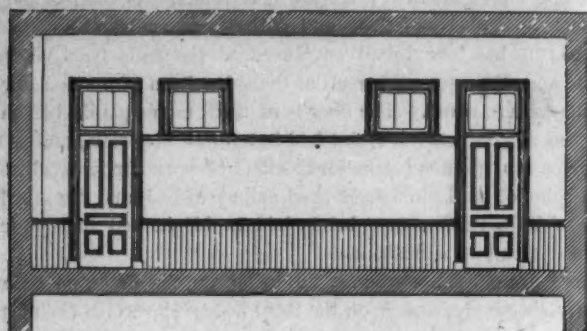
There are 48 school-rooms, 20 being on the first and second floors respectively, and 8 on the third floor; 12 receive their light from the courts; the remaining 36 occupy the street fronts. The typical school-room of this building is intended for 35 pupils, but will accommodate 40 or more, according to the mode of seating and the size of the pupils; it is 32 feet long and 24 feet wide, and 14 feet high; it is lighted by 4 windows, 9 feet 6 inches by 4 feet



Window side of School Room.

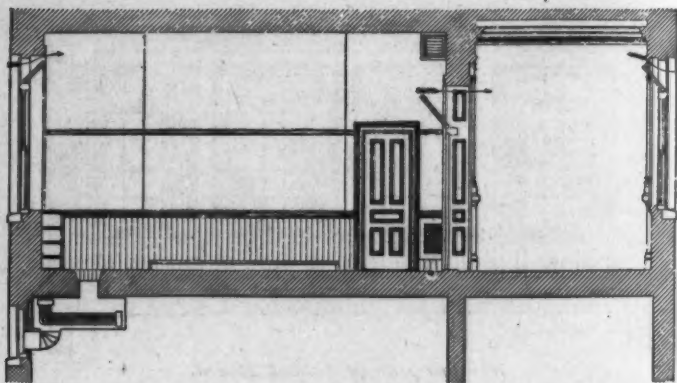
6 inches, placed on the longer side 6 inches from the ceiling and 4 feet from the floor, and equally spaced, with transom sashes hung, as shown in the cut, above the sliding sashes; it has, on the side

opposite the windows, two doors opening from the corridor; over the doors are top-lights for ventilation, and between the two high lights hung on hinges. The pupils face the platform at one end of the room and receive the light on their left. Under the windows are cabinets for coats and caps, there being no separate rooms for this



Corridor side of School Room

purpose. There is a closet sunk into the end wall, where the platform is, for a teacher's wardrobe. This description applies to most



Transverse section of School Room and Corridor.

of the rooms, and where there is a variation from it the difference is not essential.

The assembly halls are on the third floor, in the central pavilions, are 82 feet long by 62 feet wide and 25 feet high, each having a seating capacity for 850 pupils, with the amphitheatre arrangement.

The library rooms are on the first floor, on the right and left from the transverse corridor in the central building, each being 54 feet long and 32 feet wide, with octagon ends to catch the light at different angles. They are furnished with bookcases against the wall on all sides, excepting the door spaces, made of light oak, about 6 feet high, with glass doors. The windows come down to the top of the bookcases. The floor is of Italian marble tiles, in white and slate color. The walls are of a reddish-brown color, with light trimmings. The top of the cases is ornamented with busts, and the walls with valuable pictures and engravings.

Over the libraries, and of the same size and shape, on the second floor, are the lecture halls for the natural sciences. Each of these has two conveniently connected rooms, one for physical apparatus and the other for specimens of natural history.

Near the principal entrances, on the first floor in the central building, there are for each school a teacher's conference room, with an adjoining reception room; a head-master's office and a janitor's room; on the second floor adjacent to the transverse corridor are 2 suites of apartments, each having 4 rooms, for janitors' dwellings, each suite being connected with the basement by a separate staircase.

In the central pavilions, at convenient locations on each floor, there are ample dressing-rooms for the accommodation of the teachers. The water-closets and urinals for the pupils are located in four sections winged out from the principal staircases in the central pavilions, and are arranged in tiers, there being two stories of closets to each story of the building, one of which is entered at the corridor level, and the other from the half-landing of the staircase above. There are six of these tiers in each section, which are connected by a spiral staircase in a round tower at the exterior angle running from the basement to the roof of the building, the top of which is surmounted by a large ventilator. By other means in addition to this the closets are completely ventilated. There are two spacious drawing-rooms for each school, on the third floor, one for model drawing and the other for copy drawing, both having side and sky lights, the arrangements of which were made under the direction of the city Director of Drawing, Prof. Walter Smith.

Connected with each of these drawing-rooms, at either end, is a room for the safe-keeping of the models and copies.

In connection with the drill-hall there are two rooms for the military officers, and an armorer's room, furnished with a work-bench and the requisite tools.

The extensive basement, besides the space necessary for the steam boilers and the storage of fuel, affords a covered playground for the pupils. A part of the English High School basement has been fitted up in good taste, and with every desirable convenience for the occupancy of one of the branches of the Public Library. It is to be hoped that one or two of the basement rooms may be utilized as a refectory where the pupils may obtain a wholesome lunch at a moderate price.

No chemical laboratory was supposed to be needed by the Latin School, and hence none has been provided; but the provisions for instruction in chemistry on the English High School side are believed to be as near perfection as has yet been reached, having regard to the objects and grade of the institution. The portion of the block appropriated to this purpose is architecturally a detached building, located at the east end of the High School building, and facing Montgomery street, and between it and the southerly end of the drill-hall, being separated from the rest of the edifice by fire-proof walls, as far as convenience of access would allow. The general character of this building and its ventilation were designed by the city architect. Credit for excellence in other respects belongs to Professor C. J. Lincoln, instructor in chemistry in the English High School, who kindly furnished the following description of this unique combination of contrivances, which must be seen to be fully appreciated.

The lower floor is occupied by a lecture room 35 feet by 40, and capable of seating about 100 pupils. The room is constructed with rapidly rising tiers of benches, and is fitted with a lecture-desk and the ordinary appliances of a chemical lecture-room.

On the second floor are the laboratory and accessory rooms. The former is of a general rectangular shape 35 \times 30, with an alcove 27 \times 7, and is surmounted by a dome-like roof, from the centre of which rises a short steeple or cupola. Of the interior arrangements the working benches of the pupils are the chief feature. These occupy the middle area of the room, and will accommodate 44 boys at any one time. They are made of pine, grained,

with tops covered by white glazed tiles, contain the usual gas and water piping, and are surmounted by shelves for reagent bottles. Each pupil occupies a space of 2 ft. 10 in. in length, and in this distance are constructed the drawers and closets for four separate sets of apparatus, thus furnishing storage for 176 sets in all. The old-fashioned cast-iron sink, which was so made as to serve as a pneumatic trough, has been rejected, and earthenware bowls, sunk to the level of the benches, are substituted, one for every two boys. The ventilation of the room is accomplished by means of a large wrought-iron cylinder, connecting with the heating apparatus and supported in a flue which occupies one corner of the room, and conducts to the cupola. This cylinder has been found to heat the air so as to produce a current sufficient not only to ventilate the laboratory, but to prevent noxious fumes from circulating through the corridors and rooms of the building. One side of the room is occupied by a "hood" or "fume chamber," which connects with the ventilating flue, and is employed for the more noxious experiments. A Richards' jet aspirator bellows has been constructed for general use, and Richards' jet aspirator pumps for rapid filtration have been attached to some of the desks.

A variety of steam baths to replace the old water-bath, for evaporation purposes, have been arranged, and also a drying chamber heated with a steam coil.

Connecting with the laboratory are two small side rooms. One is for a balance and storage of apparatus, and can be darkened for spectroscopic experiments. The other is a preparing room, but is fitted with working desks and drawers, and is used also as a store-room for chemicals.

It is not claimed that there is much that is original in the designs of the various articles of furniture and apparatus of the laboratory, but that an attempt was made to ascertain and adopt the best forms wherever they could be found, while the chief aim of the designer was convenience and ease in use. In fact, the latter, together with the problem of what is needed for an institution of the grade of a high school was kept constantly in mind in all its arrangements, much more than any ambition to have a completely equipped laboratory, which might be excellent for a technical school, but largely useless to this school.

Practically the buildings are fire-proof throughout; the corridors

are all constructed with iron beams and brick arches, and laid with a finished floor of black and white square Italian marble tiles; the under sides of the arches over the corridors are plastered upon the bricks, and the beams covered with a heavy coating of Keen's cement upon wire net-work,—these corridors, in themselves, dividing the whole block into four fire-proof sections. The several apartments are separated by massive brick walls, and all the floors and the spaces between the furrings upon the walls are filled with fire-proofing; the staircases are wrought of ornamental iron work, built into the brick masonry, solid.

The heating and ventilation of the building are accomplished on the system of indirect steam, by admitting fresh air against the heated coils in enclosed iron chambers in the basement, which is conducted from them into the rooms, against the windows or cold surface; the quantity of fresh heated air admitted in each room is sufficient to supply each pupil 8 cubic feet per minute, the same, when vitiated, being exhausted on the opposite side of the room from where it is admitted, through ventiducts of equal capacity, which continue direct to the roof; in these ventiducts are inserted steam-pipes to rarefy the air and keep up the ventilation. As an additional means of ventilation the corridors are made use of by a system of top-lights over the doors and windows of the rooms and the windows of the corridors.

The heat is supplied by 8 sixteen-foot steam tubular boilers, arranged to work on sections of two boilers to a section. These 4 sections are grouped in the basement of the central building.

With the exception of the libraries the walls wear the natural whiteness of the skim coat. After the requisite seasoning they are to be appropriately tinted.

The floors and platforms of the rooms, with the exceptions already mentioned, are of Southern-hard pine, while the standing work is of the best white-pine, grained and varnished, with the exception of the corridors, where it is painted in parti-color.

Both grand vestibules, at the interseptions of the transverse with the longitudinal corridors, are decorated with statuary. On the Latin-School side stands the fine marble statue by Richard S. Greenough, a Latin-School boy, which was procured by the graduates of the school to honor those who had honored her, and especially to commemorate those who had fallen in defending their

country. This statue represents the *Alma Mater* of the school, resting on a shield which bears the names of the dead heroes, and extending a laurel crown to those who returned from the war. On marble tablets, on either side of the vestibule, are engraved the names of all the scholars who served with the national forces without losing their lives. This statue, excellent alike as a work of art and as an inspiration, was dedicated in December, 1870, with an oration by William M. Evarts and a poem by William Everett, both graduates of the school. The cost, in its present position, has been \$8,000, the city paying \$1,000 for placing it in this building.

In the grand vestibule of the English High School stands an extremely beautiful group in marble, by Benzoni, of Rome. The subject is, "Flight from Pompeii." The pedestal, octagon in form, is of rare African marble, of a dark variegated color, with 8 panels of white marble, representing, in bas-relief, dancing girls. For this costly piece of statuary the school is indebted to the generosity of a graduate of the school, Henry P. Kidder, a wealthy and public-spirited banker of Boston.

FURNITURE AND FITTINGS.

The school-rooms are furnished on three sides with the usual wall black-board, properly adjusted as to height from the floor, and width, and provided with chalk-receivers.

The closets for coats and hats are placed in the wall under the windows, the doors taking the place of wainscoting on the window side of the room. Each closet is divided into two transverse sections, one section being allowed each pupil. There is also for each room an umbrella stand, and a movable hat and coat rack in the corridor.

The time is furnished in all the rooms by electric dials connected with one central clock. Of this system of dials the makers say, "This system of driving electric dials by one central clock was not invented by us, but the mechanism or machinery by which we do it is original. As you well know, the standard clock is wound once a week, and is driven by a weight; the electric dials, of which there are over 50 in the building, are driven by electricity, and, to insure the performance, it is only necessary to keep the battery in order. We claim for this system two advantages: first, uniform time throughout the building; and, secondly, there is only one clock to be wound."

The school-rooms are not yet all furnished; such as are, are provided with a handsome black-walnut bookcase, of the Eastlake pattern, four feet long, eight feet high, with closets and drawers in the lower part. This is rather in the way, and is hardly in keeping with the finish of the rooms; and, besides, it is quite expensive. I should have preferred an inexpensive case, made to harmonize with the finish of the room, and placed above the line of the wainscoting, in one corner, out of the way.



The teachers' desks are of oak, with drawers on either side. The teachers' chairs are of the Queen-Anne pattern, having black-walnut frames and cane seats. The head-masters' offices are fur-



nished with black-walnut roll desks of the pattern shown in the cuts. The libraries, lecture-rooms, reception-rooms, etc., have the

usual furniture. The drawing-rooms are as yet but partially furnished. The assembly halls are seated with individual chairs of perforated wood and iron frames, fastened to the floor.

On the platform of each assembly hall is a grand piano.

The windows, to the number of about 500, are furnished with Brintnall's patent sash-elevator, which saves the sash and glass, and does away with the pole and hook formerly used for opening and closing windows, and at the same time is always ready for use when wanted. The operation is like that of raising and lowering a flag. A brass pulley is fastened in the centre of the top of the window-frame, a cord is rove through it, one end being made fast to the bottom of the upper sash by a screw-eye, and the other end furnished with a hard-rubber ring, left to hang down to the bottom of the lower sash; pulling upon this cord shuts the window. For opening, there is simply a cord rove through a hole in the centre of the top of the upper sash, and the end knotted, the other end coming down within reach, and furnished with the rubber ring.

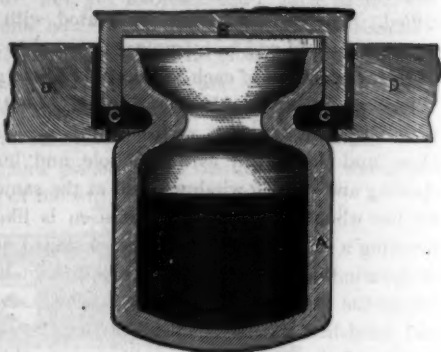
Gas fixtures of tasteful designs are put up in the assembly halls, vestibules, corridors, and offices, at an expense of \$3,200.

The requisite gymnastic furnishings have not yet been procured.



The most important article of school furniture is the scholar's desk and seat. You are familiar with the history of the progress that has been made in this direction. The chapter on school furniture, in your "School Architecture," contains all the science of school seating which was known at the time of its publication, and, if I am not mistaken, iron supports of school desks were first suggested by you.

All the desks are furnished with a glass ink-well, invented by A. D. Albee, and named the "Best," which has given the greatest satisfaction in other Boston schools. The following description and the accompanying sectional view will show its peculiar construction : —



The well, *A*, is composed of glass, and has a narrow neck, around which is placed the rubber ring, *C*, whose office is threefold : to support the well in the desk ; to act as a cushion, on which the glass cover, *B*, rests ; to prevent ink from getting inside the desk in case of accidental spilling of ink on the desk. The cover, *B*, is a glass cap, made to fit into the hole in the desk-top, projecting above it enough to allow its easy removal by the fingers, but not enough to be knocked out of position by accident. *D* represents the wood-work of the desk, showing the ink-well in position.

A part of the school-rooms has not been seated. The whole number of chairs and desks already furnished is 1,114, all being single desks. Of these 1,064 are of the well-known Boston High School pattern (cut above), which has been perfected by more than thirty years of experience. It is my belief that there is no combination superior to this. The desk, which is of cherry, shellacked and varnished, is 26 inches long ; the width of the top is 20 inches, the fall lid being 15 inches wide and the flat 5 inches, at the back of which is a back board rising three-fourths of an inch, just behind the hollow for pens and pencils. The slope of the fall is $1\frac{1}{2}$ inches. The fall is provided with an iron contrivance to prevent it from opening too far, thereby straining the hinges and hitting the head of the pupil in front ; and noise in shutting down is prevented by two solid rubber pins in the corners of the desk. There is a hollow inside for pens and pencils. The former brace to the iron stands of the desk is replaced by flanges or ears at the top of the stand, 5 inches long, and firmly screwed to the bottom of the desk. The chair is of maple, and, like the desk, is shellacked and varnished. The chairs and desks are of one size, but the iron stands are of two heights, 650 being of size or height No. 1, and the rest of size No. 2. The castings were painted green and bronzed with "gold" bronze.

This furniture is of the best materials and workmanship, and will last a century with fair usage. It was furnished by A. G. Whitcomb, of Boston, who is at present worthily occupying the position in this line which Samuel Wales, Jr., occupied thirty years ago, and which Joseph L. Ross occupied more recently.

The rest of the desks and chairs, 350, are of another pattern, furnished by Messrs. Lawrence, Wild & Co., and put in rather as an experiment. The desk, exclusive of the iron support, which is rather clumsy, does not differ, as to size and shape, from the "Boston" pattern. The chair or seat is very different, having two iron supports similar to those of the desk. It is made of hard-wood slats, 2 inches wide and about 2 feet long, 6 for the seat and 7 for the back. The slats run longitudinally, and, when not in use, the seat may be turned up, — a contrivance of little use when the seat and desk are for a single pupil.

CHARACTERISTICS.

It remains now to specify with distinctness the leading characteristics of this edifice, which in their combination constitute its superiority over other school buildings heretofore erected in this country, and render it so interesting as a study both by school-men and architects.

1. A mere glance at the plan reveals at once to the eye of the expert the capital peculiarity of this block, which of itself renders it unique in American school architecture, namely, its arrangement around interior courts. This, I believe, is the first instance of the realization of this court plan or idea on a considerable scale in any school-building in this country. The most serious defects in our large school-houses have resulted from the ignorance or disregard of this idea by our architects. This idea is distinctly foreign in its application to school-houses. It is Mr. Clough's great merit that he is the first to give it a practical application in this country. The principle may be thus stated: *So plan the building that it shall be in no part wider than the width of a school-room with the width of the corridor added.* We have college and other educational buildings with wings at right angles to each other, but not planned in accordance with this principle. The superiority of this *court plan* over what may be called the *solid plan*, which has hitherto prevailed, is found more especially in the advantages it affords for light and air. So important do I consider this idea in school-house building, that I doubt whether there can be a first-class school-house of any con-

siderable size in which it is not applied. The disadvantages of the solid plan may be appreciated by comparing our two most conspicuous examples of it, the Massachusetts Institute of Technology and our Girls' High School, with this block.

2. The perfection of the school-rooms is another of the more important characteristics. It has been said that the rooms are not large enough. One might as well say that a bushel measure is not as large as it should be. The rooms are as large as they need be *for the objects in view in planning them*; and in fact a margin was allowed for a change of views with a change of management. The rooms are intended for the most ample accommodations for 35 pupils of adult or nearly adult size. But they will accommodate perfectly well *forty-two* or *forty-nine* pupils of the lower classes, if not extravagantly seated, as to distance. There are strong objections to rooms of too large size besides the cost of construction and of heating. I would not have one of the rooms one foot larger than it is. The highest pedagogical authority has decided that a school-room for a high school should not exceed 27 feet in length or 20 feet in width, the story being 14 feet in the clear, — and this for 49 pupils of the highest class. The King William's Gymnasium, in Berlin, one of the grandest school-buildings in the world, in the building of which the highest authorities in architecture and pedagogy coöperated, provides for the pupils of the highest class, 18 or 20 years of age, 10.6 square feet of floor per pupil. The rooms in our building furnish 20.6 square feet to a pupil, very nearly double that of the model Prussian edifice. To adopt an extravagant mode of seating, and then plan a building in conformity with it, would be a preposterous proceeding. If it is necessary to place 42 or 49 boys in one of these rooms, this can be done if the desks are not unnecessarily large and placed at an unnecessary distance apart. The desk at which I am writing, and have written and studied for ten years, is 21×16 inches. On a floor 32×24 feet 48 desks of this size could be placed, leaving 13 feet for aisles, and 13 feet of space for the teacher's platform, and spaces in front and rear of the desks. My conclusion, then, is that the school-rooms of this edifice, taken as a whole, considering their size, proportions, ventilation, and lighting, place it without a rival in this respect among school-houses of its class.

3. The omission of the clothes-room in connection with the school-rooms. On the first occupancy of the building it was all at

once discovered that the school-rooms were not provided with the room attached to them, for coats and hats, which are now so common in our modern school-houses. And the cry was raised that somebody had blundered. Everybody concerned hastened to say, It is not I. It seems to have been wholly forgotten that seven years before, in those conferences about the plan to which I have alluded, when there was a committee of twenty-one members on each of the schools to be accommodated, this matter was considered in every light of which it is capable, and that the decision reached was to dispense with the separate clothes-room. Those forty-two gentlemen were nominally responsible for that decision, but the real responsibility belongs to me. It was my proposition, and my arguments convinced the forty-two judges. There is not room to repeat the arguments here, but I claim that the omission of the coat-room is a distinct merit in the plan, considering the project as a whole. In saying this, however, I do not mean to be understood as saying that it would be better to omit this provision in all school-houses. What I maintain is that it was the right thing to do in this project. The particular provision made for the accommodation of hats and coats, as already described, was not my invention. It is an original and ingenious device, and may perhaps prove to have been the best contrivance. But this is merely a matter of a little carpentering, which may be altered, and is not at all a part of the solid and permanent structure. Adequate seating for the intended number of pupils might be so contrived as to leave room enough for convenient and sufficient closets at the rear end of the room, or on the side opposite the windows. This suggestion involves the question of black-boards. It seems to be taken for granted with us that every school-room must be lined with black-boards. We have come to adopt our teaching processes to this black-board theory. There are the black-boards, and the teacher takes it for granted that he is not teaching well unless he turns out simultaneous black-board work by the acre. This is a mere fashion. The black-board is indispensable, and so is oral teaching; but there may be an excess of chalk as well as of talk. The crayon must not usurp the place of pencil and pen. At any rate two sides of a school-room are enough to cover with black-boards, and I am by no means certain that the German plan of one or two good portable black-boards is not better than the American plan of lining the walls. And thus the question of clothes-rooms touches even the question of methods of teaching. And so every contrivance in the design of a

school-house should be determined upon consideration of all its relations.

4. The hall for military drill. This is not a foreign idea. This is the only one, connected with a public school, that has come to my knowledge. Some of its numerous merits, architecturally considered, have been referred to. Pedagogically I regard it as a great acquisition. I hope the example will be imitated wherever the expense can be afforded. A secondary but not unimportant consideration in favor of such a hall is, that it can easily be converted into a grand assembly hall for public occasions.

5. The gymnasium. Long ago it was made a standing rule in Germany, that no considerable school-house should be built without having a room for gymnastics. In this country, as yet, this feature has been introduced only in very exceptional instances. This hall is larger, I think, than the great Turnhalle of the city of Berlin. But I would not claim credit for its size, which is really larger than is necessary, and was made so large simply because, under the circumstances, it cost no more than a smaller one would. But a sufficient separate room set apart for gymnastic exercises is so exceptional a provision in our school architecture that this feature is entitled to claim recognition as an important characteristic.

6. The chemical building, both in respect to its detached location, and to the completeness of its fittings and equipments, and its adaptation to the wants of such a school.

7. The character of the lecture-rooms for natural science, each with two cabinets attached, one for physical apparatus and the other for natural-history collections.

8. The libraries, both in respect to their æsthetic character and their adaptation to the purpose.

9. The ample provision for conference-rooms for teachers, and offices for the head-masters and janitors.

10. The unique and successful provisions for water-closets and urinals on each floor of the building. The practicability and convenience of such an arrangement were first made evident to me in visiting foreign schools. The system by which practical application of the idea is here made is quite superior to any other within my knowledge.

11. The treatment of the assembly halls. I do not refer to the amphitheatre plan, and the individual theatre seating. My æsthetic feeling inclines me to prefer a level floor with straight oaken benches of a good pattern. But their location on the upper floor of the central pavilions made it practicable to give them the requisite

size, symmetry, proportion, and lighting. They are no doubt the best models yet seen in this country, and practically leave nothing to desire. In respect to ornamentation they are yet unfinished. The walls and ceiling will in time be appropriately frescoed, and the friezes decorated with sculptured reliefs. But the time has not arrived when we can dream of rivalling Vienna in the artistic treatment of school halls. It will probably be some time yet before America will be able to boast of a school or college hall equal in its artistic character to that of the Akademische Gymnasium.

12. The drawing rooms, of the two descriptions, all spacious, and having every desirable quality, each being provided with two adjoining rooms, one on either end, of ample size for the safe keeping of medals, copies, etc.

13. The fire-proofing, a characteristic of immense importance, and never before attempted to the same extent in a school-house in this country.

14. The iron staircases, in respect not only to their fire-proof material, and rubber-padded steps, but in respect to their spaciousness, being nowhere less than six feet wide, and number and convenient arrangements.

15. The perfection of the lighting of every part of the vast block, and the complete success of the system of heating and ventilation.

16. The composition of the design, the harmonious, symmetrical, and convenient arrangement of all its parts,—an arrangement which combines, in a most remarkable degree, both æsthetic and pedagogical requirements. Herein, in my judgment, the genius of the architect is most signally displayed.

THE ENDS IN VIEW.

In elaborating this project regard was had, not only to the existing organization of the High-School instruction of the city, but also to its future development in the right direction. The ideal to be aimed at in the future development was much considered by me in connection with this design, and this chapter of the memoirs of my superintendency would be incomplete without some indication of what that ideal was.

It was assumed as a fundamental principle, that adequate secondary instruction in all its branches—that which lies between the limits of the elementary school and the college—should be furnished to pupils of both sexes, at the public expense. This principle has been long practically realized in Boston; and everywhere throughout the civilized world the general drift of public

sentiment is in the same direction. It is essentially a democratic principle, and its adoption marks the progress of social and political equality. In providing, in accordance with this principle, for the prospective as well as the immediate wants of a great city the *size* of the building should be determined by the number of pupils which can be managed most economically, with due regard to efficiency, in one establishment, and not by the exigency, fancied or real, of a particular conjuncture. Such was the consideration which determined the size of each of the two school-houses comprised in the block, eight hundred pupils being assumed as the maximum number for such schools.

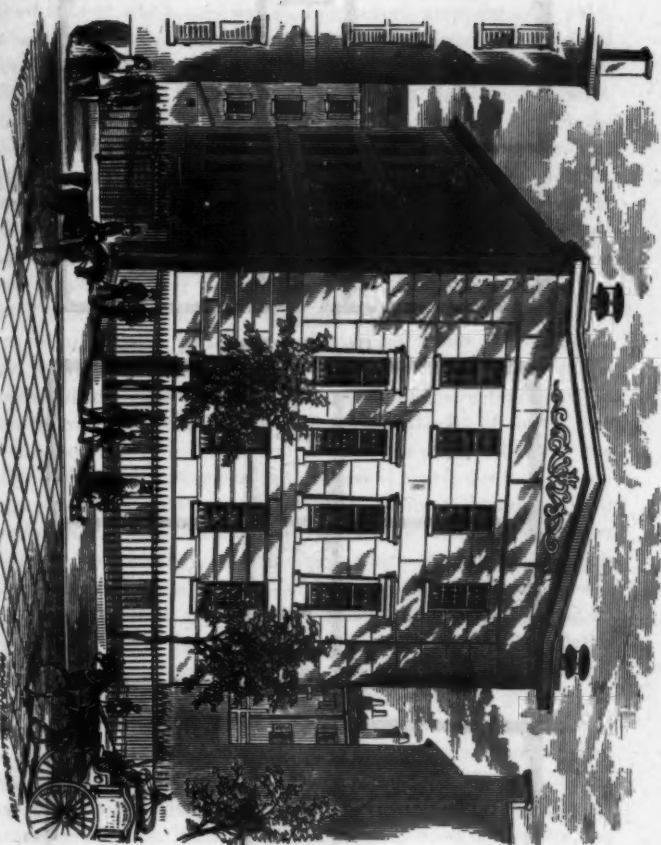
It was further assumed that separate education of the sexes, and not coeducation in this grade of the city schools, is the normal finality to which all civilization tends; and therefore all the arrangements of the design had regard to the best accommodation of one sex only. It is obviously not well adapted to the accommodation of both sexes.

Again; it was taken for granted, that a complete organization of secondary instruction for a great city requires a sufficient number of two descriptions, at least, of schools for either sex; namely, the classical, the non-classical, corresponding to the German gymnasium and real school, respectively. Our four central schools, taken together, constitute a complete type of the ideal system in my mind; namely, for the classical course, the Boys' Latin and the Girls' Latin; and for the non-classical course, the English High and the Girls' High. The two central girls' schools are at present well accommodated in the grand building on Newton street; but ultimately, no doubt, it will be necessary to provide separate accommodations for these schools, and I trust that, in due time, the Girls' Latin School will be provided with a building to match that of the Latin School for boys. The realization of my ideal would then require in the future, more or less distant, the gradual development of the six mixed high schools in the outlying districts into schools of the types of the central schools, by the application of the principle of specialization, — one of the essential principles of educational progress, — as fast as considerations of economy will permit, and increasing populations may demand. It will be seen, therefore, that my aim was not, as has been erroneously supposed by some, to prepare the way for merging the outlying schools, or any one of them, into the central schools, but to retain and develop them after the central pattern.

Yours, etc.,

JOHN D. PHILBRICK.

LATIN AND ENGLISH HIGH SCHOOL-HOUSE, BOSTON. BARTON, 1844.



LATIN AND ENGLISH HIGH SCHOOL-HOUSE, BOSTON.

In the School-house on BEDFORD STREET, erected in 1843-4, for the Latin and English High Schools, the former is accommodated in the Hall H, and Class-rooms, C, C, C, C, on the left side, and the latter in the Hall and Class-rooms on the other side.

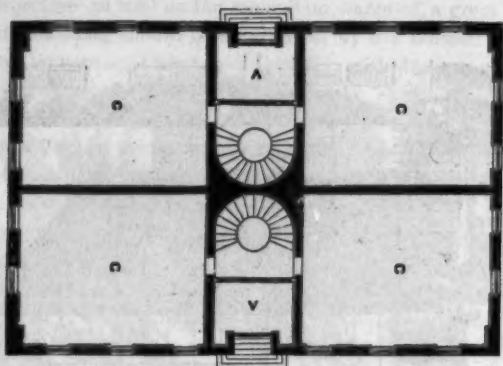


Fig. 1.—FIRST FLOOR.

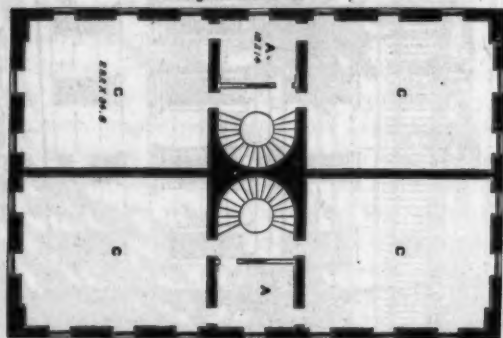


Fig. 2.—SECOND FLOOR.

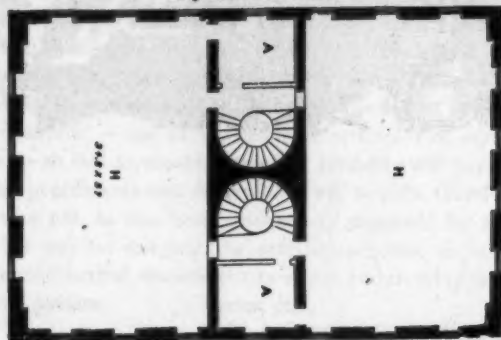
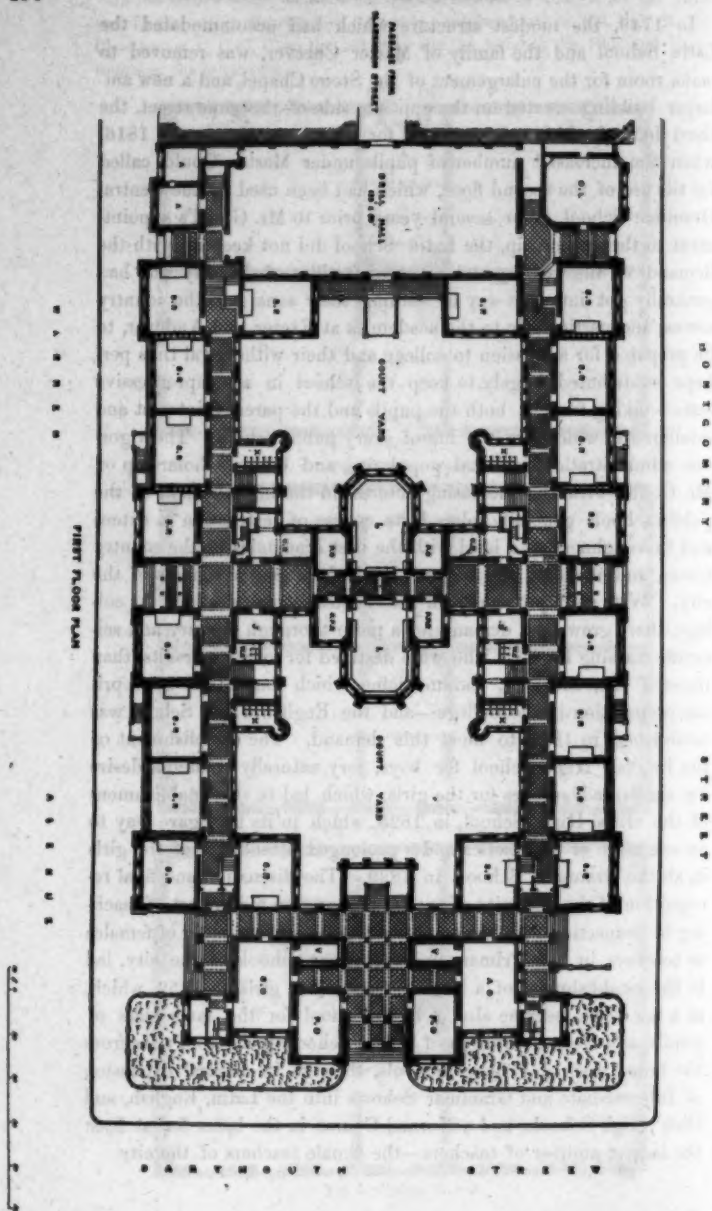


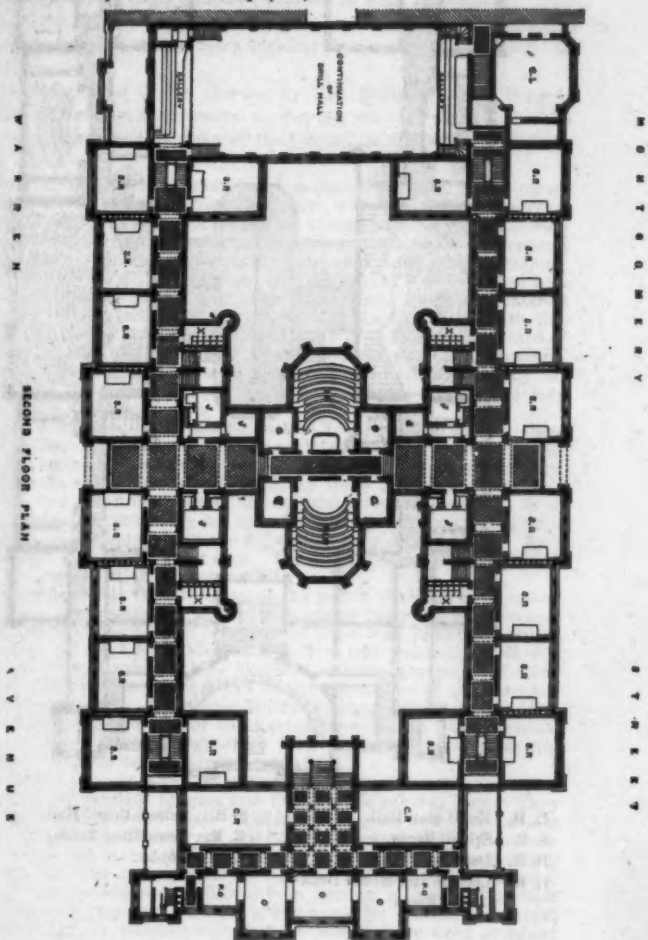
Fig. 3.—THIRD FLOOR.

In 1748, the modest structure which had accommodated the Latin School and the family of Master Cheever, was removed to make room for the enlargement of the Stone Chapel, and a new and larger building erected on the opposite side of the same street, the third floor of which only was used for school purposes until 1816, when the increased number of pupils under Master Gould, called for the use of the second floor, which had been used by the Central Grammar School. For several years prior to Mr. Gould's appointment to the mastership, the Latin School did not keep up with the demands of the wealthy and educated families of the city who had generally got into the way of sending their sons into the country towns, and particularly to the academies at Exeter and Andover, to be prepared for admission to college and their withdrawal thus perhaps contributed largely to keep the school in an unprogressive state—taking from it both the pupils and the parental interest and intelligence, which are the life of every public school. The vigorous administration, personal popularity, and better scholarship of Mr. Gould, with the increasing interest in the improvement of the public schools generally, placed its course of instruction in extent and thoroughness on a level with the best academies of the country towns, and made it the natural head of the public schools of the city. With an improvement in the classical course destined for college, there grew up a demand for a more thorough literary and scientific training for boys who were destined for other pursuits than those of law, theology, and medicine, which found their appropriate preparation in the College—and the English High School was established in 1821, to meet this demand. The establishment of the English High School for boys, very naturally created a desire for similar advantages for the girls, which led to the establishment of the Girls' High School, in 1825, which in its turn gave way to an extension of the studies and a prolonged attendance of the girls in all the Grammar Schools in 1829. The discussion and final recognition of the necessity of special preparation for the art of teaching in connection with the employment of a large number of females as teachers in the Primary and Grammar Schools of the city, led to the establishment of a Normal School for girls, in 1852, which, in a few years, became also a High School for the same class of pupils, and thus the System of Public Schools in Boston, rises from the broad basis of Primary Schools, through its natural expansion of Intermediate and Grammar Schools into the Latin, English, and Girls' High Schools, and a Normal Course in the latter for at least the largest number of teachers—the female teachers of the city.



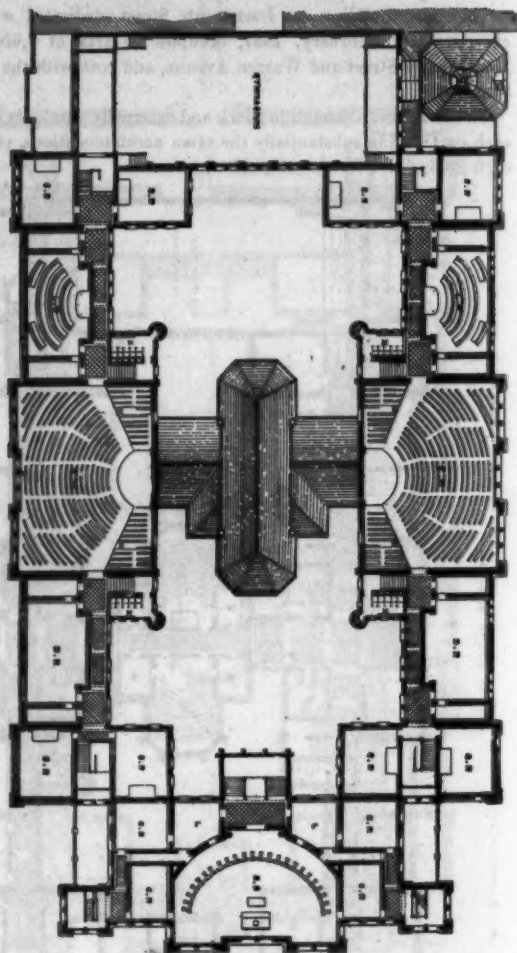
The New Building on Dartmouth Street, dedicated with appropriate exercises 22d February, 1881, occupies an area of 4,600 feet between Montgomery Street and Warren Avenue, and cost, with the site (\$380,000), \$750,000.

The Building, although in block and externally single, is actually double, each part having substantially the same accommodations, (40 school rooms each 20.6 square feet for 85 pupils.)



- | | | | |
|----------|------------------------|-------|-------------------------|
| P. L. R. | Physical Lecture Room. | J. J. | Janitor's Living Rooms. |
| L. R. | Lecture Room. | X. X. | Boy's W. C's. |
| C. C. | Cabinets. | C. R. | Committee Room. |
| C. L. | Chemical Laboratory. | P. O. | Private Office. |
| S. R. | School Rooms. | O. O. | Office. |

THIRD FLOOR PLAN



E. H. Exhibition Hall.
 S. R. School Room.
 D. R. Drawing Room.
 L. R. Lecture and Model Draw-
 ing Room.

S. B. School Board Hall.
 C. R. Committee Room.
 L. Lobby.

DEDICATORY EXERCISES, FEBRUARY 22, 1881.

[Abridged.]

The formal dedication of the building erected for the use of the Public Latin and the English High Schools took place in the Drill Hall, on the 22d of February, 1881, beginning at 10 o'clock, A.M., under the direction of the Committee on High Schools: Charles L. Flint (*Chairman*). The hall was filled to its utmost capacity, the audience consisting of more than three thousand people, drawn together by an absorbing interest in the occasion.

After invocation of divine blessing by Rev. William Barnet Wright, the Mayor of the city, FREDERICK O. PRINCE, received the keys of the new building from the Chairman of the Committee on Public Buildings, and said:

In behalf of the School Committee, I accept from you, as the representative of the City Government, these keys, in token of the delivery of possession of this building, erected for the accommodation of the Boston Latin and English High Schools, and its consecration to the purposes of public education. In appropriating the large sum, more than three-quarters of a million of dollars, required for the purchase of land and construction, the citizens have shown their ancient and traditional interest in the cause of free schools. By the laws of the Commonwealth this structure now passes from the control of the city to that of the Board of School Committee; and we of this Board, and our successors in office, must watch well that the great trust thus reposed in us is faithfully executed, so that the objects for which this costly temple was erected may be successfully accomplished.

The formal ceremonies of this dedication require me to deliver these keys to the Chairman of the Committee on High Schools, and this accomplished, my duties at this time are performed. Before making this delivery, I wish to say a few words touching these schools, which their importance and the proprieties of the occasion seem to demand. Both of these schools are venerable, not only for their great age, but for their great success in accomplishing the objects of their organization. They both antedate our existence as a city. The Latin School was established in 1635, the English High School in 1831.

It is not strange that the education of the people was the early care of the colonists. The number of learned men among them was most extraordinary, when we consider the character of those who generally settle a new country. It has been said—and I believe truly said—that between 1690 and 1699 there were in New England as many graduates of Cambridge and Oxford as could be found in any population of the same size in the mother country. Mr. Savage, in his history of New England, asserts that during the first part of that period there was in Massachusetts and Connecticut a Cambridge graduate for every two hundred and fifty inhabitants, "besides sons of Oxford not a few."

They declared in their laws that it was "barbarous" not to be able perfectly to read the English tongue, and to know the general laws. They went further, and declared that "skill in the tongues and liberal arts is not only laudable, but necessary for the well-being of the Commonwealth." Their zeal in this respect was well shown by their action touching Michael Powell, the ruling elder of the Second Church of Boston. There had been considerable difficulty in getting a minister to take charge of this congregation, and for a few years Mr. Powell conducted the worship, and so satisfactorily that he would have been ordained teacher, had not the General Court interfered and declared that it "would not suffer one that was illiterate, as to academical education, to be called to the teaching office in such a place as Boston." Mr. Powell

"was a man of sense and good character, and the objection to him was not that he was a layman, but that he was wanting in learning."

The public sentiment in respect to universal education was so strong as to induce the passage of laws for its accomplishment, and as early as the year 1649 every New England colony except Rhode Island made public instruction compulsory by law. Every town containing fifty householders was required to support a school for reading and writing, and every town containing one hundred householders, a grammar school, with a teacher competent "to fit youths for the university." They felt, in the eloquent words of the committee who recommended in after years the establishment of the English High School, "that to preserve tranquillity and order in a community, perpetuate the blessings of society and free government, and promote the happiness and prosperity of the people, there must be a general diffusion of knowledge."

Liberal as our citizens are to-day in their appropriations for the cause of popular education, they give no more—perhaps not so much—as the colonists six years after their landing, when the subscription towards the maintenance of a school-master was circulated, headed by "the Governor, Mr. Henry Vane, Esq.," for ten pounds, and Deputy Governor, John Winthrop, and Richard Bellingham, each for the same sum; forty-two others of that poor, God-fearing but letters-loving community subscribing according to their ability. Our Puritan ancestors felt with the great Roman statesman and philosopher, that we cannot confer a greater benefit upon our country than by instructing and giving a proper direction to the minds of our youth. *Quid munus Reipublica majus—meliusque afferre possumus—quam si juventutem docemus et bene erudimus.*

I have never seen any reliable description of the school-house where this first Latin school was located; but it was not probably more elegant or more imposing in its architecture than the first church, which had mud walls and a thatched roof. It was situated in School street, very near the spot, if not on it, where the statue of Franklin now stands; so that the location of that memorial of the great philosopher and constant advocate of popular education, on the site where he received his first instruction, was appropriately chosen. For many years most of the young men were here prepared for admission to Harvard College, so that during its long existence it has well discharged the objects set forth in the law under which it was established, 'to fit youths for the university,' and I think that it has been generally found that the graduates of this school were as well if not better fitted than those of other schools.

The English High School had its origin in the want that was felt in the early part of this century for a school where those who had not the wish, or were without the means, to obtain a collegiate education, might receive instruction in some of the branches of practical importance, generally taught only at colleges. As the report of the committee appointed in June, 1820, by the town, to consider the question of establishing an English Classical School, says, "the mode of education now adopted, and the branches of knowledge that are taught at our English grammar schools, are not sufficiently extensive nor otherwise calculated to bring the powers of the mind into operation, nor to qualify a youth to fill usefully and respectably many of those stations, both public and private, in which he may be placed. A parent who wishes to give a child an education that shall fit him for active life, and shall serve as a foundation for eminence in his profession, whether mercantile or mechanical, is under the necessity of giving him a different education from any which our public schools can now furnish. Hence, many children are separated from their parents and sent to private academies in this vicinity, to acquire that instruction which cannot be obtained at the public seminaries." At a meeting of the freeholders and other inhabitants of the town qualified to vote in town affairs, held in Faneuil Hall, January 15, 1821, it was voted, by nearly a unanimous vote, only three voting in the negative, to establish an English Classical School, upon a plan recommended by the School Committee. The school was opened in May, 1821, in the upper story of the Dene-street Grammar School-house. In 1824 it was removed

to Pinckney street, and in 1844 to Bedford street, where it occupied the same building with the Latin School, until it was established here.

We have the authority of Mr. Philbrick, for many years the able Superintendent of Public Schools, for the assertion, in 1864, "that from the day of its establishment this school has been one of singular excellence; never in its history has there been a period, ever so short, when it was not, as a whole, admirably managed and instructed."

We have the opinion, also, of an eminent foreigner to the same effect. The Rev. J. Fraser, now the Bishop of Manchester, one of the most ardent advocates of public provision for higher education, when he visited this school in 1865, said in his report to the British Parliament, that it was a "school which I should like, if possible, to place under a glass case and bring it to England for exhibition as a type of a thoroughly useful middle school. . . . It is the one above all others that I visited in America, which I should like the Commissioners to have seen at work, as I, myself, saw it at work on the 10th of June, the very type of a school for the middle classes of this country, managed in the most admirable spirit, and attended by just the sort of boys one would desire to see in such a school. Take it for all in all, and as accomplishing the end at which it professes to aim, the English High School at Boston struck me as the model school of the United States."

This day is memorable and dear to our citizens and to all Americans as the natal anniversary of the Father of his country. I invoke the blessings of his spirit on these two institutions, that they may not only instil into our youth the desire for intellectual and moral truth, so as to lead them through the pursuits of knowledge, to cultivate, as Tully has well said, in our mortal life the pursuits of heaven; but may also inculcate the spirit of a lofty patriotism, that there may be always here, where Washington first drew his sword in the cause of civil liberty, those who will make every sacrifice for its defence.

The Mayor then tendered the keys to the Chairman of the Committee on High Schools, Mr. Charles L. Flint (for twenty-five years Secretary of the State Board of Agriculture), who, on receiving the same, after acknowledging the munificent liberality of the City Government, the taste of the City Architect, and the fidelity of the Contractors, addressed himself to the Head-Master of the Latin School (Moses Merrill):

I have the honor, on behalf of the committee, to intrust these keys to you. They are the symbols of your authority. . . . You are at the head of the oldest free public school in this country. It was the work of men struggling with the hardships and the gloomy isolation of colonial life, but determined, let what would come, that learning should not be buried in the graves of their fathers. If there ever was a case where men builded better than they knew, it was that of the early fathers of New England, when they started to embody in a material and practical form the declaration of their great spiritual leader (Rev. John Cotton), "that government, as the natural guardian of all the young, has the right to compel the people to support schools." They applied that principle for the first time here, in the establishment of this school, only five years after the settlement of this place and while the little colony was still hanging almost on the verge of despair. The history of the school, therefore, dates back to the early infancy of the colony of the Massachusetts Bay, to a period anterior to the founding of Harvard College, and for a hundred years or more it was regarded as "the principal school of all the colonies, if not in all America." . . . To make such changes as may be needed from time to time in the course of studies, to keep the school in the line of growth and progress so as to accomplish the highest results, will require constant watchfulness, consummate skill, and an untiring devotion.

To the Head-Master (Francis A. Waterhouse) of the English High School Mr. Flint remarked:

The great school, to the head-mastership of which you have been called, derives its highest importance from the fact that it is, essentially, a finishing school. Its graduates, with comparatively few exceptions, enter directly upon the practical business of life. Its functions, therefore, as well as its traditions, are quite different from those of its neighbor, the Latin School, and its course of studies ought to be broader and laid out for different ends. It had its origin at Faneuil Hall on the 15th of January, 1831. Its first head-master was chosen on the 19th of February, 1831, and opened the school in the following May, and from that day to this, for sixty years, its pride and its crowning glory have been to give to the young men of this city an education that should fit them for eminence in their profession, whether it be clerical, mercantile, or mechanical. This object it has accomplished, on the whole, remarkably well, as the long list of its graduates, many of them the most prominent men in all the practical walks of life in our midst, abundantly shows.

Both Mr. Merrill and Mr. Waterhouse, on receiving the keys to their respective portions of the building, made appropriate acknowledgments, —the former citing the precepts of Solomon as embodying the first and the last lesson of his school:

"Get wisdom; get understanding; forget it not, neither decline from the words of my mouth; forsake her not and she shall preserve thee; love her and she shall keep thee. Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding. Exalt her and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace, and a crown of glory shall she deliver to thee."

Both masters expressed acceptance of Cicero's *commune vinculum* of science and letters:

"All branches of knowledge which tend to the cultivation and refinement of the mind have a common bond of union and a certain close relationship to one another." The more one knows the better. But no mind can grasp all knowledge. A selection must be made. We think we have the best selection on our side; they think they have the best on the other side. But there need be no quarrel. The two schools will occupy the building in peace, in the spirit of an admission recently made by an eminent scientist in England (Prof. Huxley), who said: "I am the last person to question the importance of genuine literary education, or to suppose that intellectual culture can be complete without it. An exclusively scientific training will bring about a mental twist as surely as an exclusively literary training."

Before calling on the Governor of the State, who was present both as a graduate and teacher, and as Chief Magistrate, Mr. Flint dwelt on the importance of parental discipline and sound instruction at home, as well as the necessity of self-activity in the scholars.

Gov. Long responded at some length:

As a part of the great educational system, which from the first the Commonwealth has fostered, these two noble schools belong to Massachusetts.... The Latin School has been not more a nursery of classical learning than of a better than classical love of country. Within these walls the sculptured marble weeps over the record of its patriot martyrs. The names that have won Massachusetts most glory for statesmanship, eloquence, letters, the pulpit, and all well-doing, are, many of them, written on its rolls. If it could be typified in some life-like form, holding in its grasp not a spear but a book, surmounted not by a helmet but by a scholar's cap, it would well represent our Massachusetts common schools and stand as the American Palladium, its eyes flashing fire at any desecrating touch, conscious that upon its preservation forever depends the safety of the Republic.

Amid all this architectural vastness and convenience how the imagination tries to picture the homely shed that once stood in the rear of King's Chapel! The successive steps of the Latin School from house to house, wide as is the divergence from the first to the last, are, however, only in keeping with the marvelous growth of the city and the Commonwealth. Whether the cause of good learning has kept pace with the enlargement of its temples and with the increase in the number of its votaries is not so certain. One might doubt it in the presence of Winthrop, who sits here a graduate of this school, his vigor unimpaired, chosen out from more than fifty millions of people, not more for his great ancestral name than for his scholarship here first acquired, to be the orator of the next great centennial of the American republic....

Be it remembered that the one object of education, forever and now, is not to make the mind a storehouse full-crammed, not to dissipate it in the shattering endeavor to grasp all knowledge, but to enable a man, whatever his faculties or resources, to command, to use, to apply them to the full,—if he lift a hammer, to strike the nail on the head,—if he cleave a log, to strike it in the very center,—if he argue a cause, to drive straight at the heart and the understanding.... The difference of one man from another is less in power than in the use of power....

Noblesse oblige! In her poverty Massachusetts gave from her scanty store that learning might not perish. Have no fear or distrust of her generosity. That all her sons might be scholars she has cheerfully borne the heaviest burden upon her labor and her sweat. And nobly hitherto has the scholar responded to the obligation, in his own self-respect, in his loyalty to her, in his patriotism, in his usefulness in the world. May it still be his, going out from beneath this favored roof, with the mantle of three centuries now settling down upon it, to show that, dubbed to grander service than that of ancient knight, the scholar is noblest, not when his attainments, which he owes to the common contribution, lift him aside from his fellow-men, but when they equip and inspire him to mingle with them, to shed among them his own better influence, and to spread abroad—himself an example—those qualities, named in the legislative act of 1789, of piety, justice, regard for truth, love of country, benevolence, industry, moderation, and temperance, which are the best "humanities," "which are the ornament of human society, and on which the republican constitution is structured."

The Chairman then called on Hon. ROBERT C. WINTHROP, who responded as follows:

The dedication of a massive and magnificent school-house like this—destined as we hope and trust, not only to outlast all, however young, who are gathered here to-day, but to be the resort of our children and our children's children in a far distant future—is an occasion, I need not say, of most impressive and most suggestive interest....

May that fear of God which is the beginning of wisdom, and that love of God which casteth out all fear, take possession of their hearts; and may his blessing be on all their worthy efforts, both as boys and as men! But let them never forget that, under God, they are to be the masters of their own fate, and of their own future. It will not be in their stars,—no, nor in their school-houses, however humble or however grand,—but in themselves, if they are underlings, or if they shall grow up to the stature of the noblest patriotism and public usefulness. There can be no real failure for those who are true to themselves.

The old Latin School is now taking possession of its fifth local habitation. We can trace it along from its first rude tenement of mud walls and thatched roof, as the Mayor has just described it, to another, and another, and still another, more substantial and commodious structure, until, at last, this grand consummation has been reached. The fifth act opens in triumph, and the old school enters to-day, hand in hand with its accomplished younger sister, upon a far more spacious and splendid theatre. Need I say, need any one tell them, that larger expectations will rightfully be cherished of those who are to enjoy these larger opportuni-

ties and advantages? May we not reasonably call on every Boston boy, who enters these wide-spread gates and shining archways, not to allow all the improvements to be confined to the mere material structure, the mere outward shell, but to see to it that the character of the schools shall take on something of the proportions, something of the beauty and grandeur of the building which the city has so sumptuously provided for them; and, still more, to see to it that his own individual character shall not be wanting towards making up the precious mosaic of an institution worthy of such a home and such a history.

I might almost venture to conceive that some one of the young scholars around us at this moment—and more than one—might catch an inspiration from this very scene, and from all its rich associations and utterances, and, recalling that exquisite stanza of Holmes's "Chambered Nautilus," with all its marvelous transmutations and transmigrations, might say to himself, as he retires from these impressive ceremonies:—

Build thee more stately mansions, O, my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,—
Leaving thine outgrown shell by life's unresting sea!

In response to an invitation from the Chairman, Prof. WILLIAM B. ROGERS remarked:

As I look around and see the bright faces of the scholars of the Latin School and of the English High School, I cannot help telling them of my sympathy as an old teacher, who has been conversant with the minds of youth, with their tempers as well as their intelligence, and saying to them that they are to be their own teachers, and in the largest measure must be their own teachers, if they are to grow to a proper, intellectual, and vigorous manhood. Let us remember that if we strive, we rise in striving, and that the strenuous effort of the student himself is what chiefly educates him; not by the cramming of knowledge as it is commonly called; not by the accumulation of facts, but by the invigoration of his intellectual faculties, qualifying him to deal with all the phenomena and laws of nature, and with all the interests of patriotism, benevolence, and industrial activity in the community to which he belongs.

Rev. SAMUEL K. LOTHROP, D.D., a pupil, and for thirty years Chairman of the Committee of the English High School:

I sympathize with everything that His Honor the Mayor and several other persons have said about the Latin School; I subscribe to all of it; but the thing that more especially interests me here to-day is the English High School. Indirectly and directly my interest in that school covers fifty years of my life. I remember perfectly when it was instituted. Mr. George B. Emerson was its first master. He has grown old, and the infirmities of years have come upon him, but the work that he did as the first master of the English High School left an influence that is living and strong and wide-spread to-day. He deserves to be remembered here by all of us with gratitude and reverence. He impressed upon that school many noble qualities, that have since remained with it, and mark it to this day.

He was succeeded by Mr. Solomon P. Niles, who had followed Mr. Emerson in the charge of a private academy in Lancaster, one of the wisest, tenderest, noblest men I have ever known, and I was under his instruction from 1819 to 1824 at Lancaster and Cambridge. The next master was Thomas Sherwin, my classmate in college and friend, and every way worthy of being the successor both of Mr. Emerson and Mr. Niles. For twenty-six years (from 1848) I was Chairman of the Committee of the School, and took an interest in the initiatory steps which have resulted in this large, commodious, grand building. I remember, sir, the annual dinner of 1836. At that dinner, the Mayor (Mr. Armstrong) pre-

aided, and the medal boys (as well as the masters and sub-masters and ushers in the schools) were present, and before the speaking began, came down from the galleries, walked over the platform and were introduced to the Governor of the State, the Mayor, and other city officials. Mr. Everett, then in the first year of his office as governor, made a speech in which he said that Boston, in its eight or ten (that was all we had) small, plain, unpretending brick buildings for its public schools, had monuments grander in their purposes and results than could be found in all the ruins of Rome or Greece or Egypt, or any civilization that had preceded us. If Mr. Everett were present to-day, he would stand by his thought of the importance of public schools, but would be compelled to greatly enlarge the number and to characterize the structures where those schools were carried on, as attractive and magnificent, as well as substantial, convenient, and adapted to their purpose. Let us stand by the free common schools of the Commonwealth, and not convert them into weak, narrow, sectarian, and denominational institutions.

Let us go for a progressive popular education that shall more and more lead the advancement of the world. Our common schools especially should be upheld, enlarged, advanced, and made all that they ought to be; and I cannot look upon that man as a good citizen, loyal to the State and the nation, loyal to the great ideas and principles that have made this republic what it is, and can alone preserve it, who denounces our system of popular instruction, who scoffs at our public schools, who endeavors to destroy their usefulness, break them down, and convert them into sectarian, denominational, miserable, narrow schools. Let us stand by the free common schools of the Commonwealth, if we would have our State continue what it is and what it has been.

Rev. PHILLIPS BROOKS, D.D., a pupil of the Latin School in Bedford street, responded to the summons of the Chairman:

The thing which links this school-house with all the school-houses of the generations of the past,—the thing that links together the great schools of the middle ages, and the schools of old Greece, and the schools of the Hebrews, where the youth of that time were found sitting at the feet of their wise rabbis,—is the perpetual identity of the moral purposes of knowledge. The methods of knowledge are constantly changing. The school-books that were studied ten, twenty, thirty years ago have passed out of date; the scholars of to-day do not even know their names; but the purposes for which our school-books are studied, the things we are trying to get out of them, the things which, if they are properly taught and studied, the scholars of to-day do get out of them, are the same; and so across the years we clasp hands with our own school-boy days.

I have always remembered,—it seemed but a passing impression at the moment, but it has never left me,—how one day, when I was going home from the old Adams School, in Mason street, I saw a little group of people gathered down in Bedford street; and, with a boy's curiosity, I went into the crowd, and peeped around among the big men who were in my way to see what they were doing. I found that they were laying the corner-stone of a new school-house. I always felt, after that, when I was a scholar and a teacher there, and ever since, that I had a little more right in that school-house, because I had happened, by that accident of passing home that way that day from school, to see its corner-stone laid. I wish that every boy in the Latin School and High School, and every boy in Boston, who is old enough to be here, who is ever going to be in these schools, could be here to-day. I hope they will hear, in some way or other, through the echoes that will reach them from this audience, with what solemn and devout feelings we have here consecrated this building to the purposes which the old building so nobly served, and in the serving of which it became so dear to us all; to the preservation of sound learning, the cultivation of manly character, and the faithful service of the dear country, in whatever untold exigencies there may be in the years to come, in which she will demand the service of her sons.

Dr. WATERSTON appends a note to his remarks in the dedicatory exercises of the Boston Latin and English High School Building in Dartmouth Street, 22d of February, 1881, on the probable relation of Rev. John Cotton to the genesis of the Latin School:

On the fourth day of September, 1638, in the ship *Griffin*, of three hundred tons, came, among others, John Cotton, who for many years had been a powerful and influential preacher in connection with St. Botolph's in Boston, Lincolnshire.

Is there any reason why it would be natural to connect the establishment of this school with John Cotton? One strong reason for so doing would be, that he was not only distinguished, before he came to these shores, for ability and learning, but from the moment he landed here he was universally welcomed, and became the acknowledged center of vast influence both in ecclesiastical and civil affairs. Thus it was that the famous Thursday Lecture, which through all our early colonial history held so conspicuous a place, and also the accompanying Market-day, sanctioned by order of the Court, had their origin in him; and they both alike had their antecedents in his personal experience at Boston in Lincolnshire. Was there, then, anything corresponding with the idea of such a school as this earliest school, at Boston, in Lincolnshire, where for so many years Cotton had labored?

As early as 1554, Queen Mary, in the first year of her reign, made a grant to the corporation of Boston "*for the purpose of establishing and maintaining a FREE GRAMMAR SCHOOL in the town.*"

In the Corporation Records of Boston, England, there are the following entries:

In 1578 it was agreed that a "Dictionarye shall be bought for y^e Scolers of y^e Free Scoole & the same booke to be tyed in a cheyne, & set upon a deske in y^e scoole, wherunto any scoller may have accesse as occasion shall serve;" and in 1601 the corporation purchased two dictionaries—one Greek, the other Latin—for the school, "the schoolmaster to keep the same for the use of the scholars."

"In 1618, a committee consisting of Dr. Baron, Rev. JOHN COTTON, and two others, was appointed to examine Mr. Emnith & report whether he be fit to exercise the office of Usher in this school."

Thus, as the Thursday Lecture and the Market day of old Boston were transferred to the New Boston, through the known agency of Rev. John Cotton, it is reasonable to suppose that through this agency, the Free Grammar School in which Latin was taught, and in whose administration he had taken part, was transplanted here.

There is another coincidence between John Cotton's new and old home. The records of the English Boston of 1643 show that the master of the grammar school had "a house rent free"; and in the American Boston we find that, in 1645, it was ordered that fifty pounds be allowed to the master, and "a house for him to live in."

The condition of the Latin School about 1800, as well as of the Grammar School of later and different types, is admirably told by Mr. Everett in the following address in 1855:

"It was, Mr. Mayor, fifty-two years last April, since I began, at the age of nine years, to attend the reading and writing schools in North Bennett street. The reading school was under Master Little, (for "Young America" had not yet repudiated that title,) and the writing school was kept by Master Tilestone. Master Little, in spite of his name, was a giant in stature—six feet four, at least

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—and somewhat wedded to the past. He struggled earnestly against the change then taking place in the pronunciation of *u*, and insisted on our saying *mensuement* and *natur*. But I acquired, under his tuition, what was thought, in those days, a very tolerable knowledge of Lindley Murray's abridgement of English grammar, and at the end of the year could parse almost any sentence in the American Preceptor. Master Tilstone was a writing master of the old school. He set the copies himself, and taught that beautiful old Boston handwriting, which, if I do not mistake, has, in the march of innovation, (which is not always the same thing as improvement,) been changed very little for the better. Master Tilstone was advanced in years, and had found a qualification for his calling as a writing master, in what might have seemed, at first, to threaten to be an obstruction. The fingers of his right hand had been contracted and stiffened in early life, by a burn, but were fixed in just the position to hold a pen and a penknife, and nothing else. As they were also considerably indurated, they served as a convenient instrument of discipline. A copy badly written, or a blotted page, was sometimes visited with an indiction which would have done no discredit to the beak of a bald eagle. His long, deep desk was a perfect curiosity shop of confiscated balls, tops, penknives, marbles, and jewsharps; the accumulation of forty years. I desire, however, to speak of him with gratitude, for he put me on the track of an acquisition which has been extremely useful to me in after life—that of a plain legible hand. I remained at these schools about sixteen months, and had the good fortune, in 1804, to receive the Franklin medal in the English department.

After an interval of about a year, during which I attended a private school kept by Mr. Ezekiel Webster, of New Hampshire, and on occasion of his absence, by his ever memorable brother, Daniel Webster, at that time a student of law in Boston, I went to the Latin school, then slowly emerging from a state of extreme depression. It was kept in School street, where the Horticultural Hall now stands. Those who judge of what the Boston Latin School ought to be, from the spacious and commodious building in Bedford street, can form but little idea of the old school house. It contained but one room, heated in the winter by an iron stove, which sent up a funnel into a curious brick chimney, built down from the roof, in the middle of the room, to within seven or eight feet from the floor, being like Mahomet's coffin, held in the air to the roof by bars of iron. The boys had to take their turns, in winter, in coming early to the school-house, to open it, to make a fire, sometimes of wet logs and a very inadequate supply of other combustibles, to sweep out the room, and, if need be, to shovel a path through the snow to the street. These were not very fascinating duties for an urchin of ten or eleven; but we lived through it, and were perhaps not the worse for having to turn our hands to these little offices.

The standard of scholastic attainment was certainly not higher than that of material comfort in those days. We read pretty much the same books—or of the same class—in Latin and Greek, as are read now; but in a very cursory and superficial manner. There was no attention paid to the philosophy of the languages, to the deduction of words from their radical elements, to the niceties of construction, still less to prosody. I never made an hexameter or pentameter verse, till years afterwards I had a son at school in London, who occasionally required a little aid in that way. The subsidiary and illustrative branches were wholly unknown in the Latin School in 1805. Such a thing as a school library, a book of reference, a critical edition of a classic, a map, a blackboard, an engraving of an ancient building, or a copy of a work of ancient art, such as now adorn the walls of our schools, was as little known as the electric telegraph. If our children, who possess all these appliances and aids to learning, do not greatly excel their parents, they will be much to blame.

At this school in 1806, I had the satisfaction to receive the Franklin medal, which, however, as well as that received at the English school in 1804, during my absence from the country in early life, I was so unfortunate as to lose. I begged my friend, Dr. Sturteff, a year or more ago, to replace them—these precious trophies of my school-boy days—at my expense, which he has promised to do. He has not yet had time to keep his word; but as, in addition to his other numerous professional and official occupations, he is engaged in editing the records of the Massachusetts and Plymouth Colony, in about twenty-five volumes folio, and is bringing out the work at the rate of five or six volumes a year, I suppose I must

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excuse him for not attending to my medals, although, like Julius Cæsar, the doctor possesses the faculty of doing three or four things at the same time, and all with great precision and thoroughness.

Mr. Mayor, the schools of Boston have improved within fifty years, beyond what any one will readily conceive, who has not, in his own person, made the examination. I have made it myself only with reference to the Latin School, but I have no reason to doubt that it is the same with all the others. The support of the schools is justly regarded as the first care of the city government; and the public expenditure upon them is greater in proportion to the population than in any city in the world. I had occasion, last week, to make a statement on this subject, to a gentleman from a distant State, and when I informed him that the richest individual in Boston could not, with all his money, buy better schooling for his son, than the public schools furnish to the child of the poorest citizen, he was lost in admiration. I do not think the people of Boston themselves realize, as they ought, what a privilege they possess in having that education brought to their doors, for which parents in some other parts of the country are obliged to send their children a hundred or a thousand miles from home; for we may well repeat the inquiry of Cicero, "*Ubi enim aut jucundius morarentur quam in patria, aut pudicitius continerentur quam sub oculis parentum, aut minore sumptu quam domi?*"

In a word, sir, when the Public Library shall be completed, (and thanks to the liberality of the city government it is making the most satisfactory progress,) which I have always regarded as the necessary supplement to our schools, I do really think that Boston will possess an educational system superior to any other in the world.

Let me, sir, before I sit down, congratulate the boys and girls in their success, who, as medal scholars are privileged to be here. The reward they have now received for their early efforts is designed as an incentive to future exertion; without which the Franklin medal will be rather a disgrace than a credit to them. But let them also bear their honors with meekness. Of their schoolmates of both sexes who have failed to obtain these coveted distinctions, some, less endowed with natural talent, have probably made exertions equally if not more meritorious; some have failed through ill health. Some, whom you now leave a good way behind, will come straining after you and perhaps surpass you in the great race of life. Let your present superior good fortune, my young friends, have no other effect than to inspire you with consideration and kind feeling toward your schoolmates. Let not the dark passions, and base, selfish, and party feelings which lead grown men to hate and vilify, and seek to injure each other, find entrance into your young and innocent bosoms. Let these early honors lead you to a more strict observance of the eleventh commandment, toward those whom you have distanced in these school day rivalries, or who, from any cause, have been prevented from sharing with you the enjoyments of this day; and as you may not all know exactly what the eleventh commandment is, I will end a poor speech by telling you a good story:

The celebrated Archbishop Usher was, in his younger days, wrecked on the coast of Ireland, at a place where his person and character were alike unknown. Stripped of everything, he wandered to the house of a dignitary of the church, in search of shelter and relief, craving assistance as a brother clergyman. The dignitary, struck with his aqualid appearance after the wreck, distrusted his tale, and doubted his character; and said that, so far from being a clergyman, he did not believe he could even tell how many commandments there were. "I can at once satisfy you," said the Archbishop, "that I am not the ignorant impostor you take me for. There are eleven commandments." This answer confirmed the dignitary in his suspicions, and he replied with a sneer, "Indeed, there are but ten commandments in my bible; tell me the eleventh and I will believe you." "Here it is," said the Archbishop, "A new commandment give I unto you, that ye love one another."

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

B. T. Chabridge.

EDWARD EVERETT.

DEDICATION OF THE EVERETT SCHOOL-HOUSE.

The new school-building erected on Northampton street, named the Everett School-house, in honor of that distinguished orator and friend of education, was formally dedicated on the 17th of September, by the usual exercises, which took place in the large upper hall of the building. This building, which is erected on a plan which does not differ materially from the other school-buildings, is finished and furnished throughout in the most perfect manner, and in all respects may be regarded as a model Boston school-house. The first floor over the heating apparatus is fire-proof, an improvement which will be adopted in regard to the houses hereafter constructed.

The platform was occupied by His Honor Mayor Lincoln and the members of the City Government, Hon. Edward Everett, President Felton, Hon. Robert C. Winthrop, Rev. Dr. Putnam, Hon. J. D. Philbrick, and others.

The exercises commenced with chanting "The Lord's Prayer," by the pupils. Rev. D. C. Eddy then read selections from the Scriptures, after which a prayer was offered by Rev. Dr. Burroughs. A commemorative song, written for the occasion by Mr. Rufus Leighton, was sung. Alderman Bailey, Chairman of the Building Committee, then delivered the keys of the school-house to Mayor Lincoln, who responded briefly to the remarks of Alderman Bailey, and then handed the keys to Mr. E. F. Thayer, Chairman of the local School Committee. Mr. Thayer made a few remarks and presented the keys to Mr. George B. Hyde, Principal of the Everett School. A dedicatory hymn, written for the occasion by Mr. Wm. T. Adams, was sung by the pupils. Mr. Everett was then introduced by the Chairman, and made the following address:—

ADDRESS OF EDWARD EVERETT.

Mr. Chairman:—You will easily believe that I feel a peculiar interest in the occasion that has called us together. The dedication of a new first class school-house is at all times an event of far greater importance to the welfare of the community than many of the occurrences which at the time attract much more of the public attention, and fill a larger space in the pages of history. The house which we this day dedicate is to be occupied by a school which had already, as the Dwight school for girls, established an enviable reputation among the sister institutions. It is now, in consequence of the rapid growth of this part of the city, transferred, with the happiest prospects, to this new, spacious and admirably arranged building—a model school-house, fit for the reception of a model school. I hope, as a friend to education from my youth up, I should duly appreciate the importance of such an event; but you have kindly given me a reason—to the strength of which it would be affectation to seem insensible—for taking a peculiar interest in this day's ceremonial.

One of the highest honors which can be paid to an individual—one of the most enviable tokens of the good opinion of the community in which he lives—is to connect his name with some permanent material object, some scientific discovery, some achievement in art, some beneficent institution, with reference to which, by word or by deed, he may be thought to have deserved well of his fellow-men. Hundreds of towns and cities on the continent recall the memory of the great and good men, who, in peace and in war, founded and sustained the liberties and rights of the country. Science gives the name of the astronomer to the comet, whose periodical return he has ascertained. Botany commemorates her votaries, in the flowers, and the trees—the *Kalmias*, the *Dahlias*, the *Robinias*—which they first discovered and described. The fossil relics of the elder world are designated by the names of the geologists who first exhumed them from their adamantine graves; and we can not but feel that one of the strongest instincts of our nature is gratified by these associations.

But, what are these lifeless, soulless substances, these mute, inanimate bodies in

EDWARD EVERETT.

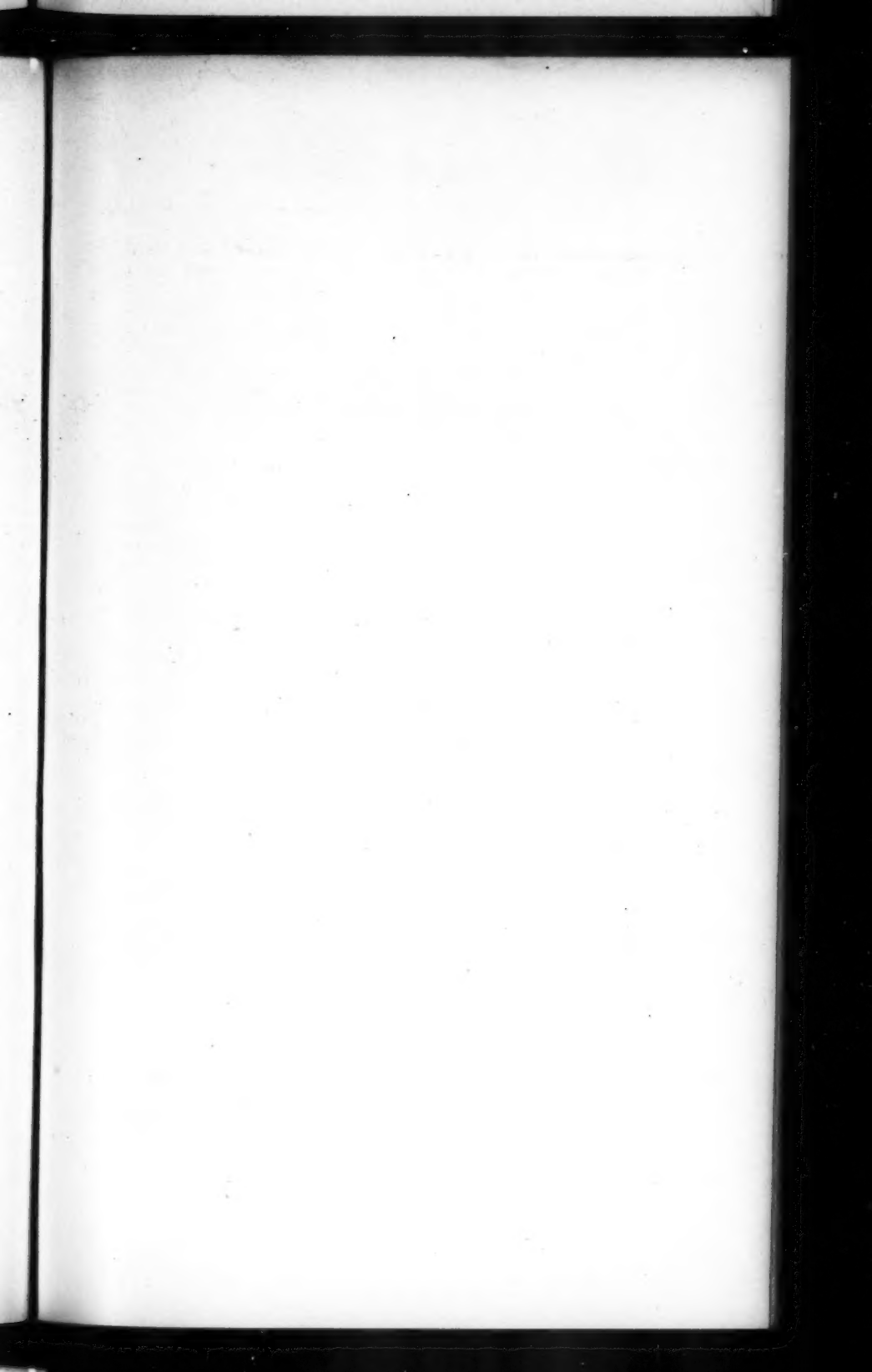
the heavens above, or the earth beneath—the vaporous comet, the fading flower, the extinct animal, whose very skeleton is turned into stone—compared with an institution like this—a living fountain of eternal light, a flower garden planted in each succeeding year, with germs of undying growth; a nursery, beneath whose fostering wings so many immortal spirits shall be trained up in the paths of duty, usefulness, and happiness; and in which you permit me to hope that my poor name will be kindly remembered, as long as the schools of Boston shall retain their name and their praise in the land; and that I am well aware will be as long as Boston herself shall retain her place on the earth's surface; for as long as there is a city council to appropriate a dollar, or a treasurer to pay it, I am sure it will be voted and paid for the support of the schools. Devoted for a pretty long life to the public service, in a variety of pursuits and occupations, laboring, I know I may say diligently, and I hope I may add, though sometimes with erring judgment, yet always with honest purposes, for the public good, at home and abroad, I frankly own, sir, that no public honor, compliment, or reward, which has ever fallen to my lot, has given me greater pleasure than the association of my name with one of these noble public schools of Boston.

They are indeed, sir, the just pride and boast of our ancient metropolis, and it is with great propriety that you select the 17th of September for the dedication of a new school-house. As the corporate existence of the city dates from that day, so nothing can contribute more to its continued prosperous growth—to its perpetuated life—than the organization of one of these admirable institutions. What offering to our beloved city, on this its two hundred and thirtieth birthday, can we present to her more appropriate, more welcome, more auspicious of good, than the means of educating eight hundred of her daughters? Nor is it the birthday of our city alone. On this day, seventy-three years ago, the Constitution of the United States went forth to the people from the hand of the peerless chief, who, whether in war or in peace, commanded all their respect and united all their affection. The best, the only hope under Providence, that we may long enjoy, we and our children, the blessing which it secures to us as a united, happy, and prosperous people, is in the intelligence, virtue, and enlightened patriotism of which these free schools are the great living fountain.

We are accused sometimes by our brethren in other parts of the country, and by our friends on the other side of the water, with being a little given to self-laudation. I don't think that the worst fault of a community, though it may be carried too far for good taste. But it implies at least the possession of something, which we not only ourselves think worthy of praise, but which we have reason to believe is held in esteem by others. For I really do not think we habitually over-praise the common schools of Boston. Not that they are perfect; nothing human is perfect, but I must think it as liberal, comprehensive and efficient a system, as the imperfection of human affairs admits. It aims to give to the entire population of both sexes a thorough education in all the useful branches of knowledge. If there is a class in the community so low that the system does not go down to them, it is for causes which no system, established by municipal authority in a free country, can overcome. In all cities as large as Boston, there must be some hundreds of unhappy children, such as those to whom I alluded last Saturday, (it makes one's heart bleed to see them,) whose wretched parents prefer sending them into the streets to beg, to gather chips, to peddle lozenges and newspapers, rather than to send them to school. But with reasonable coöperation on the part of the parents, the city does certainly, as I have said, provide the means by which a thorough education, in all the elementary branches of useful knowledge, may be attained by all her children.

The cost at which this end is obtained, bears witness to the liberality of the city. I perceive by the Auditor's report, that, for the last financial year, the expenditure on the schools, exclusive of school-houses, amounted to \$373,668.61; for school-houses, \$144,202.67, making a total of \$517,371.28—\$17,371 over a half a million of dollars for a single year, which I am inclined to think is, in proportion to our population, a larger expenditure for the purposes of education than is made by any city or people on the face of the globe.

The school-house, whose dedication we are assembled to witness, is for the accommodation of a girl's school; and this circumstance seems to invite a few words on female education.





HENRIETTA BREYMANN STRÄDER.
FROEBEL'S PRINCIPLES AND METHODS,

APPLIED IN STEINMETZ-STRASSE (BERLIN) KINDERGARTEN,
WITH VISITS TO MADAM STRADER'S INSTITUTE
BY HENNY, ALDRICH, AND LYSCHINSKA.

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MADAME HENRIETTA BREYMANN SCHRÄDER.

*The principles of Froebel, as understood and applied in the Kindergarten
at 16 Steinmetz Strasse, Berlin.*

INTRODUCTION.

MADAME HENRIETTA BREYMANN SCHRÄDER, whose personal relations to Froebel as niece and pupil, gave her exceptionally good opportunities of knowing his peculiar views, as expounded in the family, and to young candidates and mothers at Kellbau and Dresden, and whose own experience in Kindergarten work has been eminently successful, has under her personal superintendence an establishment in Berlin, which deserves special study. Of her peculiar fitness for the work, the Baroness Marenholtz-Bliow speaks as follows in her "Reminiscences of Froebel," published in 1874:

Of the Kindergarteners (Froebel's early scholars) who participated in the Teachers' Meeting in the Hall of the Liebenstein's Baths, on the 27th of September, 1851, I was specially interested in seeing Henrietta Breyman, one of Froebel's favorite pupils, who at that time had charge of a Kindergarten founded by the Sattler family in Schweinfurth. I had become acquainted with her at the time of my first knowledge of Froebel, and was delighted by her amiability, her talents, and her zeal for the cause. More and more intimate as time went on, we often worked together, especially in Brussels, where I invited her during my residence there to undertake the instruction in Froebel's method for a six months' course, arranged by the suggestion of a number of teachers, and at the same time to take part in a Kindergarten instituted there.

Fraulein Breyman (now Frau Schröder in Berlin, wife of the railroad director) is one of those advocates of Froebel's education who hold fast to the method, and strive to overcome that which generally in its practice is merely mechanical; and to keep up its true spirit.

The institution founded by her and her sisters in Watzum, near Wölfenbüttel, was the first known to me which took up Froebel's method for part of its programme, as a necessary branch of instruction for general female culture, and carried it through successfully. Frau Schröder agreed with me in considering the training of the female sex for its educational calling in Froebel's method as the first condition of making it useful in the general reform of education. In this sense she works with her husband, who is a true follower and clear-sighted advocate of the cause, in our Universal Educational Union, which is striving specially to secure the chief end of the reform by the complete application of the method. She is also one of the decided opponents of the ever wider-spreading superficiality in the cultivation of Kindergarteners, which is now thought to be a purely mechanical calling, with the time of learning the art reduced to a few months, while a year is scarcely long enough for the majority of the somewhat uncultivated young girls who study it.

With these opportunities of knowing her uncle's views, and of seeing his own work with children, mothers, and kindergarteners, tested also by her own successful experience, we naturally turn to the establishment which she has organized and conducts in Berlin, for as near an approach to Froebel's own views and method, as we can now have. The interesting

account given by Mrs. Aldrich of her visit to this establishment, and the valuable contribution made by Miss Lyschinska, Superintendent of Method in Infant Schools under the School Board for London, in her volume on "the Educational Value and Chief Applications of the Kindergarten Principle," the outcome of the author's association with Madame Schröder, for years as pupil and friend, induced us to address a note for further information, to which we received the following reply:

LETTER TO EDITOR OF AMERICAN JOURNAL OF EDUCATION.

DEAR SIR:—In response to your inquiry I take great pleasure in sending you a few lines about our establishment, No. 16 Steinmetz Strasse, and explaining to you the principles upon which I have founded and now direct it. This is no easy task. First of all, my health is not strong; then, I am so much taken up by practical life that it is but seldom I can find the time and quiet necessary for writing; and last, it is, I think, very difficult to put the practice of child culture clearly and concisely into written words. These are but cold interpreters of the warm, living experiences of daily practice; they cannot lay hold of what are often the most important points in the life of children. This essence of things, in its volatility, variety, and outward irregularity of form, cannot be analyzed and clearly expressed. It is only by living with children that we can be made to understand it, and you would learn more by an hour's visit to our Kindergarten than by long written explanations, which, in regard to practice, are what a dried and preserved flower is to a fresh and blooming one.

Kindergartens are generally conducted on too rigid principles of mathematical regularity. People seem to believe that when there is a law, there must also be inflexible regularity, not understanding that law and method can be found in irregularity of appearance, and also that the children's life cannot bear this regularity, in the measure now given, as it makes too great a pressure upon their intellectual powers, changing thus the purpose of the Kindergartens, and making of them schools for little children.

Froebel's intention, on the contrary, was just to work against such a precocious and one-sided intellectual development. He desired to give a good moral direction to the natural inclinations of children, to afford them opportunities of developing their feelings in union with intellectual culture and development, but so that the latter should not become the starting point in early education.

He thought that the daily cares and business of the mother and the conditions of the child's own life were the best materials for education, by putting the child in a loving and active relation to the surrounding world, fastening him to it, producing love in him by giving him opportunity of loving, developing the principle of action through the exertion itself, thus making the child gather a treasury of intuitions and experiences which are the only sensible basis for the later development of thought.

In this way the whole of the mother's activity, of which the child is a partaker, and so far as it is kept in union with the care and love due to others, becomes the central point out of which the child is guided to the culture and knowledge of nature and of the outer world, and adding to

If the occupations provided by Froebel, he is also initiated into the beginnings of industry and art.

Froebel's intention, when he provided mothers with work and occupations for their little children, was not only to prove the necessity of such occupations in the family, but also to transplant through his Kindergarten, into public education, a corner of family life, putting thus in practice Pestalozzi's demands, expressed as follows:

"Whenever the care and forethought of parents fall to the child, be it in regard to his material, intellectual, or moral welfare, this want must be attended to in order that he may attain to his dignity as a human being. When this is not done, you may open schools to him, provide him with as much food and clothing as you like; still the poor forlorn creature is not educated, for the basis for his development as a human being will be altogether wanting.

"It must be seen that such cases often present themselves, and the necessary provisions must be made to supply through art the deficiency of nature. When I speak of the care and forethought of parents, of course I mean those parents whose superiority gives them a true insight into the necessary condition of the children's life, those who know how to make circumstances submit to the child and act as stimulants to his natural wants of love and activity, who derive from all the conditions of the outer world materials for the child's development, who never let any opportunity escape which may be of use and profit to him."

These words were written by Pestalozzi in 1809. He wrote also:

"Domestic life in itself, the relation between mother and child in their material sense, are neither moral nor immoral, but they offer the materials for the culture of morals.

"Man is free either to lay hold of these moral means or to disregard them, but when man does not soar above his animal capabilities, there are, in my opinion, neither father nor mother, nor son nor daughter. They enjoy the conditions of domestic life in a mere animal way, not in accordance with the human dignity, and consequently the human being, the man, cannot in such conditions develop himself. Neither the work of hands, nor the profession, nor the situation, can in themselves cultivate the moral feeling; when these are morally used, then, and then only, they cultivate morals.

"There is in man an inner force; a dignity quite independent of the above circumstances, as well as of all the physical conditions of domestic life, and it is this dignity that gives the moral stamp to the family life. Such as is the man, such is his home."

The real value of Froebel's Kindergarten lies just in this transference of the family atmosphere into the public education, in the methodical training of feeling and inclinations, affording to the child material and opportunity to develop his productive force, not only for his own benefit, but for the good of others; while the school occupies itself principally with the methodical development of thought.

It is, however, necessary that the Kindergarten should receive a fuller development and a continuation in a garden for the young, and in an art and work establishment where the children may continue their garden occupations, as well as the elements of art and industry; such an establishment as Froebel had in view when he founded Blankenburg; for it is obvious that many families want a help towards the development of will and feeling, not only in the first years of childhood, but during all the time given to education.

Considering Kindergartens under this point of view, we are necessarily led to infer that we must take quite a different direction in the training of Kindergartens than the one now in favor. They must be taught domestic duties and acquirements, their minds being made aware of the fact that in those occupations are found the best materials for the education of children. It is important to develop in them real motherly ways, such as the Germans express by the word "Mutterlichkeit"; ways which no abstract reasonings of the mind can give, but which are the product of a deep insight into the child's nature, wants, and necessities.

This insight, which Froebel possessed to a very high degree, is wanting in a great many of his followers, I believe for the two following reasons: first, the too intellectual bias given to education, then the too narrow circle in which Froebel's followers move themselves. They go on studying Froebel in order to understand Froebel without taking into account that Froebel's ideas are not the miraculous product of a single individual mind, but the result of the accumulated work and experience of centuries. Froebel himself is but a link in a long chain of progression, and to comprehend him fully it is necessary to walk in his steps, to study what may be called the groundwork of his ideas, nature as well as pedagogues and poets; we must enter deeply into the ideas of such men as Comenius, Rousseau, and above all, of Pestalozzi; we must read the great poets who have given us an insight of human nature, study the outer works of creation to understand the relation in which we stand towards it,—and then return to Froebel himself, but freed from prejudice and no longer dependent upon his ways and peculiarities, which are only a part of his too marked and strong individuality.

By all this you will easily understand that the most difficult part of my task lies in the training of young Kindergartners, a task rendered doubly difficult by the fact that in Germany the situation of Kindergarten is undervalued and but ill required.

Advanced as Germany is in all matters relating to instruction, remarkable as are many of our methods for the acquisition of knowledge and science, it has not yet fully recognized the importance of elementary education. The interest for instruction, the thirst for knowledge, are so great that they seem to draw a barrier across the still and quiet way which ought to lead us to insight into the child's nature and necessities.

But I am obliged, for to-day, to cut short and leave the end of what I have still to say about the upper classes of my establishment for another time.

Pray remember me kindly to Mrs. Aldrich, in which Madam Hony joins, as well as in the expressions of regard with which I remain,

Yours truly,

HENRIETTA B. SCHRADER.

BERLIN, October 15, 1880.

Joined to this letter you will find the translation of a brief French essay, written by Mad. Hony, under my direction. It contains the principal ideas upon which my Kindergarten is conducted, and though not yet complete, it will, I think, give you an idea of the way in which I have tried to put into practice the Froebelian system.

Frederican Institution at 16 Steinmetz Strasse.

ORGANIZATION.

I. KINDERGARTEN.—IN THREE DIVISIONS.

(1) *Third Division*, subdivided in two parts on account of number, age from 2½ to 4.

(2) *Second Division*, age from 4 to 5.

(3) *First Division*, age from 5 to 6.

II. *Intermediate Class*, age from 6 to 6½. Preparation for the elementary class, to which a course for stitching and manual work is joined.

III. *Elementary Class*, age from 6½ to 7½. The course of manual work is continued.

IV. A class for young girls having left the Kindergarten to enter into the public primary schools, who come several times a week to be taught stitching and housework.

V. A course for the training of young Kindergartners of the first and second degree. With this establishment is intimately associated the Union for Household Hygiene (*Verein für Hausliche Gesundheit Pflege*), which attends to the health department, as well in the establishment itself as in the families.

PLAN OF ROOMS.

1. *Ground floor*, a few steps above the level of the ground:

(1.) A *kitchen* on the left, used for the children's work and as a wardrobe; next to this a little room for the keeping of utensils, garden tools, etc.

(2.) Large room in front of the kitchen, with two windows, and with free access, for the *intermediate class*.

(3.) Little *work-room* next to this, for the Kindergartners who help in the Kindergarten.

(4.) Free independent room, on the same side, for the *first division*.

(5.) Room at the end of the passage, with a large window looking on a large and well-aired court, for the *second division*.

(6.) Little room next to this, overlooking the same court, and used for one subdivision of the *third division*.

(7.) Large *play-room*, entered through this little room, with three windows looking also on the court, and having a free and independent access by this same court-yard.

(8.) Little room next to the play-room, serving for another subdivision of the *third division*.

On the same floor, on the court-yard side, two rooms and one kitchen, used by the *Union for household hygiene*.

2. *First Floor*. On the right lives a family entrusted with the cleaning, making fires, etc., in the establishment.

(9.) A room in this apartment is used for the elementary class in the morning, and for the class of manual work in the afternoon.

On the left lives a lady who has the charge of the *dépôt* for the "Union per Household Hygiene," and who gives the stitching lessons.

3. *Court-yard* and little garden.

SALARIED OFFICIALS.

Principal and general overseer of the establishment, Fräulein A. SCHEFFEL;

Principal of the Kindergarten, Fräulein CLARA HIRSEKORN;

Assistants in the Kindergarten, Fräulein ROSA HIRSEKORN and other young Kindergartners who are learning the practice;

Teachers: In the intermediate class, Fräulein MARIE FUCHS; in the elementary class, Fräulein VON BURSE; stitching and manual work, Fräulein STANDINGER; dépôt and class to learn mending of clothes, etc., Fräulein EISNER.

A VISIT TO MADAME SCHRADER'S ESTABLISHMENT.

On my arrival the children are all gathered in room No. 2. They are singing a morning hymn. After a few kind affectionate words from the principal, they separate, and the work of the day begins.

Third, or Youngest Division.

Follow a part of these divisions to the play-room, where the children set about enjoying themselves as they please. Some join in a round game, others play quite alone. They have at their disposal very plain and simple toys, such as dolls, little chairs, tables, tea services, etc. A teacher overlooks them without taking an active part in their game, unless they desire it particularly.

From two to four years of age, play is the principal occupation of the child; it is for him the power of giving a form to his ideas by the help of surrounding objects, and at the same time the means of giving vent to the full play of his activity. Pestalozzi says: "that no force can be developed unless by the play of its own power of action." We must then conclude that if we wish to see in the child the development of his most essential faculties, he is to be allowed the full play of his energies and faculties, and no restraint whatever to be put on the first working of his individuality in his relation with the outer world. At this period of his development the result of his efforts is less interesting to the child than the activity itself; for this reason the influence of elders must here be principally indirect.

As the child draws the materials for his ideas out of the things about him, we must try to surround him with such an atmosphere as may create in him good, sound, healthy ideas; to attain this end, we must give him room and space enough to permit him to enjoy himself fully and freely, toys and things appropriate to his physical strength, which he may easily handle and transform without breaking or destroying them. But above all, he must be surrounded with sympathy and love; he must feel that we are always ready to enter into his ideas, to be the partakers of his joy, taking at the same time due care that he should not feel any restraint nor any special direction forced upon him. This full liberty, of such an absolute necessity to the child, is also the best means offered to the educator of becoming acquainted with his true nature, as it shows itself through his tastes and inclinations freely manifested.

The home is generally the best place for the education of the child, but

when the necessary conditions for his development are not to be found in the family, the Kindergartner must fill this void and create for the child what is wanting to him.

I leave this room and enter one where the other children of the third division are assembled. They are gathered round the teacher; she is showing to them a picture out of Froebel's book *Mutter und Koselieder*, the basket of flowers. She gives no explanations, her object not being to teach, but merely to create joyful impressions. The children look and make remarks, the teacher answers so as to encourage them, to draw them out, and awaken their attention more and more. The picture represents a garden, where a mother and a little girl are plucking flowers to take up to the father. They examine the picture, express their feelings about it, and when they have done it long enough, some pretty flowers are shown to them. The teacher asks whether they would not like to take some home with them? But for this, they must have baskets; baskets can be made out of the children's own fingers. She makes them all join their hands in the form of a basket, making them, at the same time, sing "Little child, let us make baskets" (*Mutter und Koselieder*). When the song is finished they receive little paper baskets, to carry home to their parents.

The talk is at an end; the children seat themselves round the table; little wooden sticks are distributed among them, out of which they make different things—vases, baskets, etc.

Froebel's book, *Mutter und Koselieder*, is the starting point for all the occupations of this division. These occupations are already a kind of work, for the child is no longer left to the full play of his imagination, but he is limited by a given space and materials, and he must bring himself to execute an idea which has not spontaneously come into his mind, but has been suggested by others. Work, as well as play, has activity for its basis; but if, with the latter, activity in itself is the principal end, with work, on the contrary, the result has its importance; therefore the child cannot be left entirely free, he must be guided so as to employ his forces in a useful way. Activity in itself is so charming for the child that he does not, at first, make a great difference between play and work; it is only when the latter presents too great difficulties and puts too great a restraint upon his liberty that it becomes irksome and painful to him.

By proportioning the work to the child's powers and strength, by awakening in him a desire of being useful, by taking care not to fatigue him, one may succeed in making him feel as much pleasure in work as in play.

There are in the child, as in the man, two personalities: the individual, and the social being. Man lives not isolated, but moves in a society to which he owes his own share of profit and usefulness. Education must take this into account, and try to develop simultaneously in the child, the individual and the social being by giving a full play to the spontaneous action of the child's powers, but at the same time giving such a direction to their powers that they may be productive of general good. Play and work are both necessary, and it is to their united and combined action that the child owes sound and normal development.

Second Division.

The children follow their teacher to the kitchen, where they are entrusted with flower-pots, earth, plants, little rounds of paper, each of them carrying something.

They return to the class-room, and gather round the table, where they place the things they have brought with them. A spoon in the hand; they, one after the other, half fill the flower-pots with earth; they then put the plants in and cover them with earth. They then water the plants and set them before the window, when the weather is too cold to set them out in the open air. And thus the children are, from the beginning, placed directly in contact with nature; they are brought to understand the relation in which man and nature stand to each other, and the necessity of reciprocal action. In order that the flower may please our eyes and rejoice us with its perfume, we must, after having planted, water it; we must take every care of it, to give and to receive; everything goes on in this world by the law of reciprocation.

Another day this same plant, the violet, furnishes the material for a new work. It is stitched on a piece of paper, marked, and afterwards drawn; it appears in different aspects, but it is always the violet that is presented to the child, in order that all the experiments he is making may leave deep and lasting impressions upon his mind. Almost all the occupations of this division relate to work, and the reality is the starting point, thus, always preceding by gradual steps; passing from the image to the reality. First, the picture, then the flower, and last the plant; the semblance of work, then the work itself.

First Division.

The same occupations are continued. The teacher tells a little story, in which the violet plays the first part; the children listen with pleased attention, and ask that it should again be told to them. The tale finished, they are shown a pretty picture by Ludwig Rickbe, representing a family, enjoying the beauty of the spring. The mother has the child in her arms; she points out to him, over the wall, the green fields, the houses; she seems to say: "See, my child, the world which is offering itself to you." Then slates are distributed among them; they are allowed to draw whatever they please, but they endeavor, generally, to represent an episode of the story they have just heard.

The children learn, also, by heart, a little poem on the violet, and this poem, expressing only feelings and ideas created by the thing itself, no explanations are required. The child follows unconsciously the same path taken by the poet, he goes through the same impressions that have created his poem, which becomes for him as a revelation, the half-veiled expression of feelings to which he is himself as yet unable to give a form. Berlin, Oct. 15, 1890.

[In the absence of further direct information, we must refer our readers to Mrs. Aldrich's account of her visit to this institution, and to the extracts from Miss Lyschinska's little volume on the Kindergarten Principle, for glimpses of the work done in other divisions of Madame Schrader's establishment.—*Ed.*]

A GERMAN KINDERGARTEN.*

This institution consisted of two divisions of the Kindergarten proper, and of the Transition Class, altogether providing for children from three to six years of age. What struck me as especially worthy of notice was the *unity of plan* upon which the education during these three years was conducted. Each class represented a year of age. At three a child entered the lowest division. Here the work of the Kindergarten teacher was eminently that of a mother; yet with all the freedom of the nursery there was a thread of reason running through the day's proceedings. These were not desultory, but sustained by some central thought, which was generally taken from a conversational lesson over the picture-book, or else from the present circumstance, such as of some live pet which had to be cared for and fed.

The first quarter of an hour was generally devoted to a chat; but as the children were many, and the family type was upheld, the teacher took the children, in relays of six or seven at a time, to look at one or two plates in Fröbel's "Mother's Book"; the rest were meanwhile building or stick-laying, or playing in the garden under the direction of an assistant.

For example, a small number of children are seated round the knee of their motherly friend, who encourages them to talk freely on the experiences of the morning. Who brought Mary to the Kindergarten this morning? Who gave Annie that nice white pinafore? The recollection of the loved ones at home is stirred up, and every child contributes some little fact of its family history; each would like to tell that it has a dear mother, a father, a sister, or brother at home. This idea is seized and worked out by the motherly teacher. She inquires, relates, and finally promises to show them a picture of a family sitting together in the parlor. The picture of a home interior is shown. The heightened pleasure of the children may be read in their eager faces as they peer into the book and recognize the different members of the family in turn. After which the designs all round the central picture are looked at, and the children notice how there are father and mother hares in the long grass, accompanied by their little ones; how there is a pigeon family, a deer family, etc. The children return again to the central picture of the human family group, and finally, the disposition having been created, the finger game is introduced: "Let us look at our fingers; are they not like a little family too? See how happily they live together; they always help one another. Shall we learn a little song about the family of fingers to-day?" "Yes," the children wish to do so; and, imitating the action, they repeat the following words:—

"This is our mother, dear and good,
This is our father of merry mood,

*16 Steinmetz-strasse, Berlin. This Kindergarten, when visited by Mrs. Aldrich, had expanded so as to embrace boys and girls somewhat older than six.

This our big brother so strong and tall,
 This our dear sister beloved of all,
 This is the baby still tender and small;
 And this the whole family we call.
 See, when together, how happy they be!
 Loving and working, they ever agree."

As the building lesson comes round, the same idea of the family is carried out, and the children build a "parlor" or a "house" in which the happy family is to dwell. Then the "oven" is built, and sticks are required to light it, in order that the members of the household may enjoy the family meal. On another occasion the visit of a dog to the Kindergarten is the center of interest for many days, and every occupation is in turn brought into connection with it. A trough is built for the dog to drink out of, a kennel is laid in the stick-laying lesson, and so on. In every instance there is some *center of living interest* around which the little life of these children is made to revolve, and it is drawn from the occurrences of every day. Thus the aim in this division is to awaken *interest* in the nearest surroundings, and at the same time to enlist the active powers of children in the *same direction as their impressions*.

Wheat Grown in their own Garden.

Let us trace how this method of introducing the children to life around them was continued with those from four to six years of age. These were occupied once or twice a week in gardening a plot of ground belonging to them. Here many of the plants which were to furnish subject-matter for their observation were sown, and carefully tended throughout the spring and summer. They also became practically acquainted with a few industrial processes, such as they could take part in. For instance, when "wheat" was being especially considered, the children enjoyed the fun of actually reaping the wheat they had helped to sow in spring, in the plot of ground common to all. They bound it in sheaves, and carried it in triumph into their school-room, where each child received a stalk or two with the full ear; and whilst sitting quietly round the table they held the stalks upright and close together, until the children could very nearly picture to themselves a corn-field which had taken root in-doors. The Kindergärtnerin* then led them by a series of self-made experiences to an appreciation of such facts as—

1. The height of the stalk. (This was very simply and well brought out by a story being told of how the Kindergärtnerin had played at hide-and-seek with a little boy in a corn-field during the summer holidays.)
2. The hollowness of the stalk. (The children learned this by blowing soap bubbles through the straw.)
3. The presence of knots in the stalk. (This experience was likewise gained while blowing soap bubbles; some children having been

*I keep the original word in the text. "Infant teacher" is but a cold translation of what is meant.

allowed to break the straws in the spaces between the knots, they found they could not use them.)

4. The ear of corn hangs its head. Why? (This led to an examination of an empty and a full ear.)

5. The ear is a great house in which there are many rooms.

6. In each room there lives a single little grain.

7. Of what use is the grain? (They had sown it in the spring, they were now about to learn its use experimentally.)

Another day the corn was threshed in the garden, the children using a small flail in turn. The grain was gathered and separated from the chaff by some others. Part of the grain was reserved for seed, and a small quantity was ground by the children between stones.

Another day, flour was taken and pancakes were baked. The children, under the direction of an older person, had each something to do in the process, the older ones learning to beat the eggs and to stir the flour, whilst the younger ones ran on little errands. At last, the great moment having arrived, the company sat down to enjoy the feast. Meanwhile, the leading idea was carried through the various occupations somewhat in the following manner:—

The elder children were "pricking" on paper the ear of corn or the mill which ground the corn; the younger children only outlined the millstones. Again, a scythe was sewn in colored silk or wool. When stick and ring laying was the order of the day, then the cart which carried the sacks of corn was represented, etc. The appropriate games were the "Farmer," the "Miller," the "Mill," etc.

Finally a story, or simple piece of poetry, summing up the children's experiences, was spoken or sung to the Kindergärtnerin's accompaniment on the piano. A picture representing the subject from an *artistic point of view* (the "Sower," by L. Richter) was shown, and enjoyed as a *résumé* of the children's experiences during the past week or two. There was nothing in either the story or the poem which was foreign to their experience.

LESSON ON THE COMMON IVY.

The connection the object has with the lives of children and of human beings; these impressions are to be conveyed to the children by the course of events.

When the trees stand stripped of their green dress, when the earth is wrapped in a white mantle of snow, when no flower is to be seen in the garden, then it is that the kind ivy delights us with the freshness of its green. It cannot bear to leave the old wall so ugly and gray; it throws its long arms round the crumbling stones, and clothes them in a garment of living green. Even in-doors we like to see our ivy plant; it does not ask for a place where it can be seen in the light of the sun; it is pleased with a shady corner, where it will cling to our pictures and encircle dear familiar faces with a framework of green leaves; all it asks for is air, moderate daylight, and cleanliness. It gives its very

best to the poorest amongst us; it will flourish in and adorn a garret just as readily as a window in Mayfair. Would that the children of the poor learned through us to open their eyes to see the inexhaustible beauties which Nature spreads out before all her children, that they might learn to lay hold on such pleasures as are simple yet enduring.

The Course pursued with Children.

I. A walk to the Botanical Gardens, which happened to be in the neighborhood. The children are told to look for and to store any evergreens they find during their walk. With the permission of the gardener some box, fir twigs, ivy, moss, etc., are gathered, and are put into little baskets the children take for the purpose.

II. The children decorate their respective class-rooms. Plates are filled with water and the moss, etc., is placed on them. The pictures, walls, etc., are decorated. (This is once done in the upper and twice in the lower division.)

III. A neglected pot of ivy was observed and bought. The children observe its state and remove the cobwebs, sponge the leaves, renew the earth. A place is chosen for it in the room. (Conditions of health for the plant are thus discussed. Its appearance.)

IV. A story was told. Subjects:—1. The apple-tree that had an ivy dress on in winter. 2. The neglected pot of ivy at the gardener's. This leads up to the piece of poetry spoken by the Kindergärtnerin, and gradually remembered and recited by the children in both divisions:—

When the wind sounds dreary,
When the dead leaves fall;
Then the ivy's never weary
Creeping up the wall.
Shaking off the snow-flakes,
Laughing as they fall;
"You may bury dead leaves!"
Say those upon the wall.

Long ago the summer
Left us all alone;
Nothing fresh to look at
Save the cold gray stone.
Living leaves of ivy
Clinging to the wall,
Gladden with their green dress,
People big and small.

V. Occupations in connection with the above:—

Building: a wall with ivy and moss.

Sand-work: a garden, evergreens planted.

Paper-folding: a basket to hold evergreens and moss.

Pricking: the ivy leaf.

Sewing: ditto (natural coloring).

Drawing: model of the ivy leaf.

Modeling: the ivy leaf.

In these diversified occupations the constructive activity of the class, and of every member of a class, finds scope.

PREPARATION OF LESSONS.

Each object, before being treated with children, was studied by the Kindergärtnerin and her assistants, and for this purpose a meeting was arranged once a week for the consideration and preparation of the objects and their accessories. The following scheme was followed in gathering information upon a plant:—

A. External Structure.

1. Size. 2. Covering. 3. Chief parts. 4. Subdivisions of parts and their relative position.

B. Internal Structure and Development.

1. Structure of the seed. 2. Its composition. 3. Station. 4. Time of germination. 5. Process of germination (cells, structure and contents; cellular tissue; vascular tissue; circulation of juices; nutrition; root absorption; functions of leaves; extraordinary vessels and fluids). 6. Duration of growth, from the germ to the complete plant. 7. Propagation. 8. Age of plant.

*C. Geographical Distribution.**D. Historical.**E. Cultivation.*

1. General. 2. Diseases to which the plant is subject.

*F. Its Place in Domestic Economy.**G. Classification.*

(Natural orders.)

In case of an animal the information was gathered under the following heads:—

A. Description.

1. Size. 2. Covering. 3. Color. 4. Description of parts: head; body; limbs.

B. Apparatus of Animal Life.

1. Movement (anatomy, general view; muscular system, general).
2. Sensation (nervous system, general; organs of sense; expression).

C. Apparatus of Organic Life.

1. Digestive system (habitat; food). 2. Circulation. 3. Respiration.

D. Reproduction.

1. Care of the young. 2. Support of the young. 3. Metamorphosis (insects).

E. Miscellaneous.

1. Geographical distribution. 2. Age attained. 3. Relations in which the animal stands to individuals of the same species; individuals of other species, or to other orders or classes; to plants; to man. 4. Means of defense against attack.

*F. Historical.**G. Domestication, or Acclimatization.**H. Classification.*

1. Individual. 2. Species. 3. Family. 4. Order. 5. Class. 6. Sub-kingdom.

In order to obtain a complete general knowledge of the object to be treated, each teacher gathered information on one or two points more especially, after which the teachers met together for the interchange of such information. Prof. Moseley [English Inspector of Schools] points out the danger of incomplete knowledge on the part of the teacher.

"Had the teacher known more of the subject-matter of his lesson, it has been my constant observation that he would have been able to select from it things better adapted to the instruction of children and to place them in a simpler point of view. That he may be able to present his subject to the minds of the children in its most elementary forms, he must himself have gone to the root of it; that he may exhaust it of all that it is capable of yielding for the child's instruction, he must have compassed the whole of it. The cardinal defect of the oral lesson in elementary schools is an inadequate knowledge on the part of the teacher of that which he is teaching. If his knowledge of it had covered a larger surface, he would have selected matter better adapted to the instruction of the children. If he had comprehended it more fully, he would have made it plainer to them. If he had been more familiar with it, he would have spoken more to the point. I will endeavor to illustrate this by an example. A teacher proposing to give an oral lesson on coal, for instance, holds a piece of it up before his class, and, having secured their attention, he probably asks them to which kingdom it belongs—animal, vegetable, or mineral—a question in no case of much importance, and to be answered, in the case of coal, doubtfully. Having, however, extracted that answer which he intended to get from the children, he induces them, by many ingenious devices, much circumlocution, and an extravagant expenditure of the time of the school, to say that it is a solid, that it is heavy, that it is opaque, that it is black, that it is friable, and that it is combustible. In such a lesson the teacher affords evidence of no other knowledge of the particular thing which is the subject of it than the children might be supposed to possess before the lesson began. He gives it easily because the form is the same for every lesson; the blanks having only to be differently filled up every time it is repeated. All that it is adapted for is to teach them the meanings of some unusual words, words useless to them because they apply to abstract ideas, and which, as the type of all such lessons is the same, he has probably often taught them before. He has shown some knowledge of words, but none of things. Of the particular thing called coal, as distinguished from any other thing, he knows nothing more than the child, but only of certain properties common to it and almost everything else, and of certain words, useless to poor children, which describe these qualities. . . . This tendency, from ignorance of things, to teach words only, runs in a notable manner through almost all the lessons on physical science which I have listened to."

We shall be glad to enrich our pages with further extracts from this excellent treatise.

NOTES OF VISITS TO KINDERGARTENS.

INTRODUCTION.

THE following paper is by Mrs. A. Aldrich, the first Directress of the kindergarten in Florence, Mass., which was founded by Mr. Hill, who erected a beautiful building for the purpose in lovely grounds, and invited all the citizens of the place, rich and poor, to send their children, promising to pay all expenses which their voluntary contributions could not meet. The Institute now [1880] consists of four classes, with suitable teachers, all under the able and genial direction of Miss Carrie T. Haven. The Florence kindergarten has acquired a peculiar reputation from the fact that its founder made it a point that there should be no direct religious teaching, which grew out of his disgust at the narrow ecclesiasticism which cannot see that little children should not be indoctrinated in dogmas. The extreme to which he carries his sentiments upon this point would be disastrous in its effects if he could find no one who knew how to excite the religious sentiment in children without formulas that involve dogmatism. Under the charge of Mrs. Aldrich there was no lack of religious culture of a vital nature, and when these children are old enough to hear the common religious expressions, they will have a deep meaning to them. Her mantle has fallen upon one who is also doing a good work.

Mrs. Aldrich has passed a year in Germany and sends an interesting account of her observations. She enjoyed much intercourse with the noble Baroness Marenholtz, who has done so much for the diffusion of kindergartens in Europe.—*Editor.*

MRS. SCHRADER'S KINDERGARTEN IN BERLIN.

When visiting the Berlin kindergartens I found one which was doing an independent work, embodying the vital points of the kindergarten system in a little different way from the ordinary one, but with such remarkable results that I felt it deserved close study. It will be interesting to know that the directress of it is a relative of Friedrich Fröbel, known in the history of the institution at Keilhau as Henrietta Breymann. In her own account of how she came to take up the work, she says:

"Friedrich Fröbel's mother," Mrs. Schrader writes, "was my grandfather's sister. My grandfather, on the mother's side, was Consistorial Rath and Superintendent at Netze, near Hildesheim. His name was Hoffman. My mother married the clergyman of the place, Breymann. Fröbel often visited my grandfather, and after his death he used to come

to see us from time to time. He saw me first when I was quite a child, but I made his acquaintance at Keilhau, at the age of seventeen or eighteen, having been invited to spend the summer there. I had not then the least intention of becoming his pupil; it was only a family visit to my relatives. But his conversations made such a deep impression upon me, that I asked permission of my parents to study under him. I was allowed to attend a course of lectures given by him at Dresden, and afterwards to follow him to Liebenstein, where he founded an educational establishment to prepare young women for his mission. I was deeply impressed by all he said and by his general principles, but from the first the way in which the kindergarten idea was put in practice did not satisfy my ideal. I could not say why, but I felt quite unwilling to take the direction of one, and returned home. The views of Fröbel were a revelation to me—a light shining in darkness. They appeared to me far in advance of the manners and doings of the kindergartners who were at work. I required many years and much experience of life and home to understand why I did not like the kindergartens." In conversation, Mrs. Schrader told me that from childhood her chief amusement when left to play freely was *school-keeping*. Her father, the clergyman Breymann, who thought it was a far nobler life to have some definite object in it, and was quite above the common German prejudice, that if a woman did anything for money she immediately degraded herself, proposed to her and to an older sister and brother to open a school in their native place. They found suitable accommodations and opened a school, which continued for many years, was enlarged, and became a prominent institution. They were happy in it for many years, working out their own ideas of education, when Henrietta married to a government official who had profound sympathy for everything that interested his wife, and promoted any plans she might form. Her sister died, the school was discontinued, and the change from her former pursuits to that of a woman of society, which was inevitable, as she was obliged, of course, to preside at her husband's dinners and receptions, and to pay visits in return, was very irksome to her, until she thought to herself, why not use the opportunity to spread her interest and her views in regard to kindergartens, in this society which she was constantly meeting. She found a cordial response to what she no doubt did in a genial manner, for she did not make direct appeals for assistance. It was her taste and way to interest minds intelligently in the principles and leave the results to follow in due time.

In 1872 Mrs. Schrader went to Berlin to live. This was two years after the Baroness Marenholtz had left it for Dresden. While in Berlin, Mad. M. had founded the Fröbel society, but soon retired from it, because of a difference among the members as to the policy to be pursued. Mad. Meyer was also a member at that time, and left subsequently, for similar reasons. Mrs. Schrader accepted an invitation to join, but finding very soon that the leaders were more schoolmasters

than kindergartners, she, too, retired. "After this," Mrs. Schrader writes, "I was one day asked to take interest in a kindergarten for the poor, founded by Madame Marenholtz and some of her friends, which was quite independent of the Fröbel society, and at that time was without a head, and had its support from a few people who did not like to abandon it. With these my husband and I formed a new association, in which Mrs. Bertha Meyer and others became interested, because it was a work for the poor. Of the executive committee of this association I became the president, and Mad. Meyer a member.

"In the winter of 1874 I was asked to give to a small audience some lectures on the ideas of Fröbel, which met with warm sympathy from many ladies, who became my best friends and supporters in my work. With Mad. Meyer I soon after became quite intimate, and her husband helped me a great deal in all matters of business connected with the kindergarten. Its support came in part from the subscriptions of the members of our association, in part from gifts and the help of people who had not any particular interest for the thing itself, but wished to please me and my husband.

"The kindergartners whom I found at work could not execute my ideas, so I asked my friend and pupil, Fraulein Annette Scheffel, to take the direction of it in April, 1874. At the same time, we both began to give private lessons, in order to train our own assistants. My work in this small circle of ladies of which I have spoken gives me great satisfaction, but I must say that outside of it I have encountered many difficulties. The older Fröbel society is widely spread, has money, an exterior organization, with a school director for president, which has converted kindergartening into school-work, and trained kindergartners to become inferior and cheaper teachers. In our time, people are so fond of positive knowledge and of such methods as will employ the hands of children in making pretty little things for show. Besides, mothers like to have kindergartners take a great deal of work off their hands. Of course, those who like these ways did not like mine, as I can show very little in comparison, my opinion being that at the kindergarten age the work ought to be interior and preparatory. The kindergartners ought not to be trained to take the mothers' places, but only to help them. I have all those against me, also, who, disliking the kindergartens such as they usually are, and not knowing my ideas, think mine is founded on the same principle—condemning thus, without inquiry, every work that bears the name of kindergarten. My work, therefore, proceeds slowly, but I believe, nevertheless, firmly and surely.

"The Fröbel society wanted the state to take more interest in the kindergarten, and addressed the Minister of Public Instruction on the subject. He replied that he could not give any effectual help until he knew it was really useful, but that he would take steps to ascertain this. Accordingly, he requested all masters of public schools to record

and forward their observations on the children that had come to them from kindergartens. These children, in general, were badly judged. The information thus acquired was often second-hand, being given by the head-master, while the under teachers alone had to do with these children, and because there was no mention made whether the children came from real, genuine kindergartens, or only from insignificant infant schools, of which we have a great number. Among the schools there were two into which I thought our children had gone, that gave very different reports about them from any of the others. I knew the head-master of one of these schools. A year before, he had spoken to me of the children that had come to him from my kindergarten. He said some of them were the best children in the school, quite model pupils, and that others were remarkable for their moral conduct. Later, I saw his written report, which corroborated his personal statement to me. The report of the other school was bad. What does this prove?

"In my opinion, however, schools cannot be taken as the test by which to judge of the kindergarten. Some of these schools are very bad. Children going out of good kindergartens cannot endure them. Besides, it is not the only aim of the kindergarten to prepare children for public schools. To have a just idea of the results obtained, mothers and families should be asked to add their information."

The Kindergarten.

I will now endeavor to describe Mrs. Schrader's kindergarten. For a few years it increased very little, for Mrs. Schrader, having very decided ideas of her own as to what a kindergarten should be, was unwilling to increase the number of children until she had trained assistants who could do what she believed to be child-culture. Three or four years ago, after having hitherto been in uncomfortable quarters, the kindergarten was moved into an excellent room in Steinnitz street, with Mrs. Schrader's friend, Annette Scheffel, installed over it as directress. Eight rooms are occupied by the different departments. Added to these are bath-room, dispensary and store-room. A close intimacy is kept up with the mothers, whose needs and wants are fully and judiciously supplied. The most important supply furnished is pure milk, for the infants of the poorer class are ordinarily fed on beer, and the death rate is large. So great a change has been produced by this alteration of their diet, that the families whose children attend the kindergarten seemed quite renewed physically as well as morally. At these rooms, bath-tubs of all sizes are kept, to be loaned to the mothers whenever wanted. This kindergarten may be said to be a combination of what are called, with us, Mrs. Shaw's day nurseries, and the kindergartens which these nurseries often contain under the same roof, with separate matrons. In Mrs. Schrader's kindergarten, an efficient and motherly matron is always in attendance, night and day, as she lives in furnished apartments, ready to give out supplies whenever needed. Cod-liver oil, wine and extract of beef are prominent articles. I also

saw rolls of flannel, and linen bandages, and second-hand garments of every description. These are brought to the rooms, and mothers and the elder girls in the families are taught to repair and make them over to the best advantage. This is a very interesting part of the work. Children, and even grown people, feel a greater interest in preparing articles they want than in learning to mend and make with only the learning as an object.

In the first room I entered were ten or twelve babies, under three years old, drawing their dolls in little baby carriages, and one dressing his doll for the day. Balls, ninepins, reins and implements for work abounded. A quiet young girl, who seemed to be in full sympathy with them, was in charge. Twice during the morning these little things were allowed a pleasure they enjoyed greatly—going into the next room where children a little older than themselves were playing their games. On that day the game was washing, ironing and mangling their dolls' clothes, and putting into wardrobes or bureaus, which they constructed with sticks, blocks and whatever other material they needed and asked for. The older children had cut out many paper garments for these children's dolls. One little dot of a girl was folding pocket handkerchiefs and towels, and when she had done this she picked up some three-inch sticks and then, as if talking to herself, and wholly unconscious of anything else, said, "Now little sticks, you must be my wardrobe;" at the same time her busy fingers made the wardrobe, and the handkerchiefs were placed in it with great care. Another tiny little thing had done her washing very nicely, giving special attention to the rinsing; she was now ready to hang them up, and called for sticks, which she laid on the table to make her drying frame; when fully dry, according to her baby judgment, she told the sticks they must now be a bureau, and into a bureau they were soon transformed, which received the clothes when they were properly ironed and folded. Before the children are given their work they are told to give their attention, for not more than a minute, to something the kindergarten has to show, and this one moment is the base of their study for the day. If asked to give their attention too long there would be a failure, for a very young child cannot keep its attention on one thing long at a time without a strain.

The third gift was on the table in the next room (the divided cube). As it was the Emperor's birthday, some one child had built an arch through which he was to pass. All the rest of the children caught the idea and made arches for the procession—various arches and monuments in his honor. Finally a flag was thought of, and all wanted flags. These flags had been manufactured by the older children on some state occasion and were now lent, so that the jubilee was complete, and it would, perhaps, have suited the emperor far better than the celebration gotten up a few days later in his honor, for this was perfectly spontaneous, and given with a heartiness that went to my

heart. In another room, children were weaving, but the difference between this and other kindergartens consisted in some of the mats being real mats, woven from flaxing, which were to be carried home for use, and each one felt conscious that he was one of a little community that had something to do of which each could perform a part. The quiet simplicity and dignity of the children, as they worked, was past belief if it had not been seen.

The next room was the play-room, where some impromptu play was going on—the dramatizing of something that had really happened, their imaginations filling up any lack of incidents. This was a true picture of Fröbel's own doings. He seized upon the rugged mountain at Keilhau as soon as he and his pupils got there, to mould it to his purposes—digging out rocks and making a path up to a pretty opening that was to serve as a resort, for they scarcely had anything to live in there at first that could be called a house. Mrs. Schrader had caught his spirit truly.

Our next visit was to the music-room where the elder children repaired every day to have a real concert. Four drums and the same number of tambourines, cymbals and castanets were used by the children to accompany the piano. The time was not perfect, but almost incredible for such wee children, and they were very happy and self-possessed. Strongly accented tunes were played, and those who fully understand how children revel in such music, can perhaps faintly imagine how these rhythmical waves filled the little hearts with delight. This, like all the other occupations, was of short duration—about fifteen minutes perhaps—as long as each one could do his part without weariness.

As we crossed the hall we saw a little boy and girl washing dolls' clothes. The little boy was washing in a tiny tub on a bench just before him. There stood a set kettle low enough for his use, scoured as bright as copper can be; this work is all done by the children, each child leaving it as clean and bright as it is found. A line hung within reach upon which was a row of fairy stockings, drawers, skirts, dresses, aprons, etc., fastened with tiny clothes' pins. These clothes were airing after having been ironed, and I never saw nicer work done. The little flat-irons were just the right size. Indeed, it was a perfect laundry, and I now saw the charm of it. The dear dolls were waiting to be dressed, and when that was done, the night gowns were to be washed. Here was a motive for work quite at the child's level. It brought pure delight because it had an immediate object which a dreary practice in laundry work would not have had.

This year there are ten children who have been through the kindergarten, and now form an advanced class. This will sound like a paradox to those who know that in Germany all children are required to go to school at six years of age, and the kindergarten has not been accepted as a part of public instruction. The influence of this particular kindergarten has been such, and so marked upon the children and their

families, that the law is not strictly enforced in this instance, though it was so in the early part of its existence. Indeed, this is the first year any have been allowed to remain any length of time after it is known or suspected that they are six or more. It is the complaint of all the kindergartners I meet here that the children are not allowed to remain long enough. The children of this advanced kindergarten, having had all their faculties so naturally cultivated, can tell little incidents in very pretty and concise language; they are then asked to write down what they have said, which they readily do, and then it is examined as to its value; anything that is wrong is made right, and then the children read it and spell the words. It can easily be seen how much ground this can be made to cover legitimately without an arbitrary direction.

The pots in which the children cultivate plants have a tiny picture or arrangement of bright colors pasted on according to the taste of the child, who thus knows it for his own, having done it himself. The hooks for the coats and hats are marked in a similar way on frames they make themselves. Parents of the better classes sometimes come and ask to have their children admitted, and plead that they shall be put in a class of the better grade. The parents are told there is no difference, that all are good and clean, and are asked to go through the rooms and see for themselves if there is any one place they would choose over another. Without an exception no choice is made. The decided liberality of Mrs. Schrader's views is apparent in this. She does not think it best to have many children in one class, because she wishes to have everything as nearly like family life as possible. The directress, Miss Scheffel, is a lady of the cultivated class. She takes no class herself, and is thus free to listen and to watch for the needs and opportunities of the children. This kindergarten has been working quietly because Mrs. Schrader knew she could not accomplish much without the right helpers. Her first object is to train thoroughly such persons as would make sure the quality of the work for many years. The kindergartners of her own training are women who are not so set in school ideas that they are unable to accept the new education freely. The whole atmosphere is growth, the principal aim to secure spontaneous ideas. Mrs. Schrader confines herself less to the kindergarten material proper than any kindergartner that I have known, but she knows how to take hold of other things in the Fröbelian spirit. If a box is wanted, boxes are the occupation of the day. The folding, cutting, pasting and ornamenting of the covers are done by the children, and they are not only for themselves but for the younger ones who are not able to do it. Whether it is beads, seeds, bits of wool, or a few pine needles that are picked up when walking, there is always an opportunity to preserve them. From the beginning Mrs. Schrader has desired to have a work-school connected with her kindergarten, and last year it was established. Fancy work of various kinds, plain knitting, wood carving, basket-making, willow mat weaving, etc., I saw pur-

sued here. The school is open two hours in the afternoon. Here, as throughout the whole establishment, the natural needs are first attended to. An advanced school has also been opened, based on natural principles, finding science and art and their uses in the needs of the moment. The varied world of enjoyment arising out of this movement fills the life here with a continual charm that is at first surprising, but when one sees it with heart as well as eyes, the wonder is that any kindergarten should be kept on any other basis. I have not mentioned that the children are invited to come back in the afternoons if they wish to do so, to carry on any work in which they may be interested. The children, who have left the kindergartens and gone into other schools, are also invited, and they come regularly on Wednesday and Saturday afternoons. They go into the work rooms, or play with the young ladies who are being trained for kindergartners, who preside over these meetings without any superintendence by Miss Scheffel. This is the mode in which these young ladies become acquainted with the children.

The tables in Mrs. Schrader's kindergarten are not lined. She thinks the lines draw the attention from the true artistic work, which needs training of the eyes, according to the opinion of the most successful German teacher of drawing, Peter Schmidt. The result in Mrs. Schrader's kindergarten is very fine.

To this account of Mrs. Aldrich we add a few extracts from a very attractive and instructive volume by Miss Lyschinska, entitled "*THE KINDERGARTEN PRINCIPLE—its Educational Value and Chief Applications.*" Miss Lyschinska is superintendent of Method in Infant Schools under the School Board of London, and she credits to her association with one of Fröbel's family, Henrietta Schrader (née Breyman) of Berlin, and her tuition, her knowledge of the Kindergarten Principles as developed in this volume. The opening chapter is devoted to "*A German Kindergarten,*" the institution established by Mrs. Schrader, and in which Mrs. Aldrich sees so much to admire.

*Published by W. Isbister, 36 Ludgate Hill, 1889. 180 pages with numerous illustrations.

CRITICISMS ON FROEBEL'S SYSTEM AND ITS EXTENSION.

BY MADAME A. DE PORTUGALL.*

Inspectress of Infant Schools in the Canton of Geneva

I. CRITICISMS CONSIDERED.

The views of Froebel, a man of original mercurial genius, working independently of all traditions, were sure to provoke criticism and opposition. The objections to their practical application may be grouped as follows: 1, Expense; 2, social disturbance; and 3, violations of pedagogic canons.

1. *Objections on account of Expenses.*

That the new education, covering several years of the child's life not before utilized for purposes of development, and requiring space, constructions, equipment, and skilled personal attention, calls for expenditure of money, cannot be denied; but the results should, and we believe do, justify this expenditure.

Spacious and well-ventilated premises, halls for work and for play, a yard and a garden, are indispensable. If we add the expenses of the management and the material, numerous and capable teachers, it will be seen that to establish and support Kindergartens imposes great sacrifices, and that the municipalities and governments must be entirely convinced of the excellence of these institutions before they can be expected to swell their budgets for the purpose of founding them. We shall not insist upon the very imperative reasons which make us think that the expenses of construction and management will tend to increase rather than diminish. The quite practical solution which some Belgian cities, Liege, for example, and the Canton of Geneva, in Switzerland, have given to this question is the best answer to these criticisms. The Kindergartens of Liege are communal establishments, for which that city makes great sacrifices. The large number of children on their list (3,200 children in 1876) proves that they are in high favor, and that the Froebelian institutions are highly appreciated by the population.

In Geneva the Kindergartens still bear the name of Infant Schools, but the method of Froebel is applied in them. The law of October 19, 1872, while leaving the initiative to the communes, placed the schools under the surveillance of the Cantonal authorities. The law is as follows:

ART. 17. One infant school at least is established by the Commune. The Department of public instruction approves the regulations of these schools and watches their progress. The Council of State grants a subsidy for the creation and maintenance of the infant schools.

ART. 18. The infant schools are optional and gratuitous; they receive children until they are six years of age, and are directed by mistresses and sub-mistresses.

ART. 19. The salaries of the mistresses and sub-mistresses are fixed by the State. The premises are furnished by the commune.

*Paper in Proceedings of International Congress, 1880. Translated by Mrs. Mann.

This law has taken full effect. There are scarcely five or six communes in the Canton of Geneva that are not already provided with Kindergartens. Every child who attends them costs the Commune and the Canton on an average twenty-four francs per year, or two francs per month. These grants are established by the budget of the Canton of Geneva for the years 1879 and 1880. In this moderate sum are comprised all the expenses of the Froebel material, the salaries of the mistresses, the courses of instruction for the teachers, etc., etc.

The construction of the buildings and the furniture are not included. These figures prove that the cost of the Kindergartens is not great. Whoever compares these expenses with those incurred by the old *Salles d'Asile*, for which the maximum expense rose to fifty centimes per child per month, will feel that the establishment of the Kindergartens is an onerous charge. But if the governments and the contributors think that the system created by Froebel is the basis of a good public instruction and constitutes a progress in school institutions, we think they will not recoil from sacrifices which we have by no means exaggerated.

2. Kindergartens do not meet the wants of the Poor.

1. M. R. de Guimps, in his *Philosophy and Practice of Education*, remarks: "The Kindergarten could not receive the great mass of the children of the poor;" and others go still further, and assert that the very excellences of the Kindergarten,—its regularity, order, neatness, and happiness, are incompatible with the harsh necessities of not a few families in all cities and villages. This is not a full statement of the case. The poor child in these institutions does enjoy comfort and happiness, but that is precisely what Froebel intended. The child is indeed happy there; as its gaiety and contentment, its whole expression, prove it. Placed there under a motherly direction, surrounded by little companions, it enjoys a true family life, which the paternal home can rarely furnish. The father, and often the mother, obliged to work for the maintenance of their children, abandon their domestic hearth every day, leaving their children in the care of an aged or infirm grandmother, or perhaps of a neighbor who often has something else to do than to watch them. What dangers do not the poor little ones run! And these are the little deserted waifs whom the Kindergarten collects, to whom it offers a happy and busy life. But the taste for neatness and order which the Kindergarten inculcates on its little pupils, and which the latter carry home, is an inappreciable gain to them instead of a cruelty. The child does not like to go to school improperly clothed, badly washed and badly combed. He knows that he will be spoken to by the teacher, and we shall find that he insists upon his mother's giving him the most indispensable physical care. Thanks to his constant inopportunities and improved habits, order, and with order economy, penetrate many dwellings, and insensibly raise the moral code of the family.

2. It is further objected that the Kindergarten interferes with the rights of the family. This criticism, if well founded, would be an absolute condemnation of the system of the great Thuringian pedagogue. But let us open his works; let us open the *Education of Man*; we find on every page the solicitude, the respect, which the sacred institution of the family

inspired in Froebel, an institution in which he saw the first elements of society. We are certain that those who make this reproach, have never read or known either his thought or his system. Is not that which people attack most violently often that which they know least about? Froebel was so preoccupied with the future of the family that all his aspirations tended to reform it, to re-edify it, to elevate it. And he confided this reform to the mother. How great and noble is the part which Froebel assigns to her, and how far we still are from realizing it. How many mothers are even the centers of the family life, or acquit themselves of their manifold duties, and without assistance? Uncultivated, ignorant governesses, these are the assistants they procured up to the day when Froebel offered them his Kindergarten. There parents can safely send their children every day, and know that they will find in it what their home cannot give them, a little world, where, under enlightened direction, they will learn to live. And the return home! How many things to recount after an absence of some hours! The Kindergarten is necessary to the child and to the family, to the rich and to the poor, to the well-to-do citizen and to the workman, for it is a humanitarian and a social work. It is necessary for the wife, for the mother; it assists her and forms her for her educational mission.

"In order to establish my work," said Froebel, at the inauguration of his Kindergarten at Blankenburg, in Thuringia, in 1840, "I need the coöperation of every one, especially of women. Yes, what is necessary for my success, is the concurrence of mothers, wives, sisters. I therefore make a serious appeal, not only to the female population of my country, of Germany, but to all the civilized world. I place my new institution in the hands of women; it is to their zeal and their tenderness that I confide this garden, that they may cultivate it and make it prosper by the care that they alone can and know how to give."

3. *Pedagogical Objections.*

Some pedagogical critics, who value the school only for certain traditional habits and acquisitions—keeping still, and the ability to read, write, and cipher, complain that pupils who pass into the school from the Kindergarten have little or no knowledge, and are often even turbulent and impatient of discipline. The mission of the Kindergarten is not to impart book knowledge, but its plays and occupations should give intelligence, and the power of adaptation. But even the friendly critics complain that this intelligence is often accompanied with a want of concentration. But whenever we have met with it and sought out the cause, we have been sure that it proceeded from a defective application of the system. How many young teachers are not up to their task! how many go astray in the method, and take the means for the end, the letter for the spirit! Yet we do find some well-directed Kindergartens, although they are still too rare, and these furnish excellent pupils to the schools. We have verified the fact that the influence of a first rational education continues through years of study, and that this influence makes itself felt especially when the instruction appeals to reason, logic, and good sense.

Finally, we believe that the main criticisms made upon Froebel's system proceed from incomplete knowledge of it, from the imperfect appli-

cation of it, as well as from a too literal interpretation of it. It is to the exaggerated zeal of certain disciples of Froebel, that many criticisms of his system are due. Those disciples admit of no changes or modifications in the application, and give a stereotyped form to the method; many even go so far as to pretend that it cannot be touched without injury.

This leads us to the second division of our subject.

II. FURTHER DEVELOPMENT AND ADAPTATIONS.

The method produced by an original mind can be neither mechanically applied, nor servilely imitated. It is to be modified by the influence of circumstances, personalities, and national character. The character, the tendencies, even the aptitudes, vary in different countries; the system can be modified in its form, while the spirit of it remains the same.

And how many changes, not foreseen by the founder, have gradually been introduced, without ceasing to be faithful to this spirit. With Froebel, the Kindergarten was only the family enlarged, and was to contain but a comparatively small number of children. Now that the *Salles d'Asyle* and the infant schools have adopted Froebel's method, we have been forced to multiply the plays and occupations, especially for the little children who are received at the age of two and one-half years. It has been necessary to introduce a whole series of innovations too long to be enumerated. In the countries peopled by the Latin races, where the children are by temperament more lively and precocious, we must not think of imposing the method in all its rigor. It is necessary, besides, to admit a period of transition, to concede to the upper class in Kindergartens some of the branches of instruction of the primary school, particularly reading and writing. As M. Buisson said in his report upon the Vienna Exposition, "What should be absolutely condemned and proscribed, is not the teaching of reading and writing in the Kindergartens, but the preponderant rôle and abstract character given to these lessons." The details of the programme naturally depend upon the usages of each country, and even of each city. But it must not be concluded from certain concessions and variations needed by the conditions of things, that a *Salle d'Asyle* becomes a Kindergarten as soon as a little weaving and pricking are introduced into it. These superficial adaptations are neither desirable nor useful; something more is necessary than the material and the manual application of it; the thought that presided over the organization of the method, the spirit of Froebel, these are what are necessary to animate and vivify the whole.

As to new industrial adaptations, these are possible, but not before a certain age; they must not be thought of for little children. The braiding of straw, an easy transition from the weaving of paper, might be introduced in an upper class of the Kindergarten, together with many systematic occupations; folding and cutting may be transformed into box-making; and we should recommend to pupils from eight to ten years of age rattan basket-making, which we have seen more than once well executed by children who had been in Kindergartens. But we must not presume too far on the strength of the little pupils.

As to the influence exercised by the embroidery work of Froebel upon needle-work, it is no longer contested.

The fundamental principle of the modern school is *the unity in education*. But this unity does not exclude a graduated division. The great whole of school institutions is divided into several steps; each step is a preparation for that which follows. The Kindergarten, being the first step, must be in intimate connection with the primary school, to which it serves as a basis.

This connection will only be possible when, on one side, the Kindergarteners shall receive good normal training, and on the other, every primary instructor, male or female, shall be initiated into Froebel's system.

III. SPECIAL NORMAL TRAINING.

We think a measure analogous to the decree of the 27th of June, 1872, by the Minister of Public Instruction in Austria, should be introduced in every country where there is compulsory instruction. The teachers of Kindergartens, as well as the primary-school teachers, should be compelled to submit to normal training, and to pass through examinations for their certificate of capacity. To a certain point the normal training given to teachers of every degree would be identical. It would be the same for the principles, the same for the method, but there would be special instruction, according to the stage of teaching to which the candidate was going to consecrate himself. The theory and practice of the Kindergarten, including the study of psychology and general pedagogy, would be one of these specialties.

In conclusion, we would say that the Kindergarten teacher should be thoroughly acquainted with the programme and organization of the primary grade of instruction, an indispensable condition if she wishes to prepare pupils for the primary school so that they can pursue its studies with profit.

The primary-school teachers should study the Froebelian pedagogy, in order to understand the principles upon which their pupils have been prepared, for there are as many points of contact between the Kindergarten and the primary school, as between different classes of the latter.

Is it desirable to apply the principles of Froebel in primary instruction?

Better to answer this important question, let us examine to what degree of development the little pupil has arrived, who leaves the Kindergarten for the primary school at the age of six or seven years.

If he has attended a good Froebelian institution for three or four years, he will certainly have acquired the gift of seeing for himself, the gift of observation. Questioned upon objects that are daily striking his attention, he ought to be able to express what he sees and what he conceives in simple and precise language. He ought to be capable of designating each object which is familiar to him by its name; he ought to be able to give an account of the properties of things, of their practical use, to know their relations of size and number, to distinguish their colors, etc. Besides this general knowledge, he should be already developed in reference to individual and inventive work.

At this period the character of the child should have been outlined; conscience, will, and moral sense should be already developed in him. He should have attained that degree of human development in which,

without prejudice to the sentiment of personal dignity, he comprehends that he is to submit voluntarily and fully to the rule which is the law for the whole. He ought to know how to obey spontaneously, from a sentiment of obedience; that is, he ought to have learned to love what is good and detest what is evil. The love of his neighbor, the first germ of love to God, the germ of religious feeling, should have bloomed in his heart.

As to the physical development we will not insist. Every day, every hour passed in the Kindergarten contributes to the development of strength, skill, and grace.

Is the child ready to begin study, properly so-called? Is the school ready to receive him?

Has the school, as it is organized to-day, a programme, a system of discipline and instruction adapted to continue the work of the Froebelian system? If we take everything into consideration in the public school which the child attends from his sixth to his fourteenth year, we say without hesitation, no. We recognize the progress that has been made, the immense path traversed, but for causes too numerous to be summed up here, from our own personal experience especially, we think there is room for a reform, the first step of which would be to provide a transition between the Kindergarten and the school. The founder of the Froebelian method, persuaded "that there is no leap in the human mind," that everything is coördinated, and that its development must also be coördinated, demanded this intermediate class between the Kindergarten and the school. This intermediate class, which he called the upper class of the Kindergarten, was the object of his solicitude, and we will study the hints which we meet upon the subject in his works, and the ways and means to realize its existence.

Intermediate Class.

According to Froebel, the plays, talks, exercises, and occupations of the system should be continued in this intermediate class. The occupations are far from being exhausted in the Kindergarten proper; they are scarcely half disposed of; they should be continued, then, and a more preponderating part given to the instruction, of which they represent the intuitive element; the building-blocks, the sticks, the folding, the weaving, etc., help the processes of calculation and intuitive geometry. The folding into squares, rectangles, triangles, etc., will initiate the child into the knowledge of a great many plane figures, their different angles, the value of these angles in relation to their position, etc. In the same manner, the building, modelling, and box-making will initiate him into the knowledge of solids. These exercises, which are quite intuitive, are the point of departure for plane geometry and stereometry (or the measuring of solids), whose elements the child acquires without scientific definitions, or having recourse to abstraction. Not a lesson can pass without his being called upon to compare the relations of objects and their properties.

The rings and the sticks, used separately or in combination, give an opportunity for invention, and the charming figures that can be made with them, and afterwards copied, give a great attraction and a powerful impulse to drawing, for the Kindergarten hardly exhausts the elements

which prepare for the admirable method of linear drawing that Froebel composed. It is in the intermediate class and the primary school that the teaching of linear drawing will find its true place. It constitutes an excellent preparation for the study of penmanship, of which the pupil now gains his first notions.

It is well known that the use of the little sticks in the Kindergarten is the preparation for arithmetic. The child counts there with these sticks as he counted with counters, cubes, etc., without going beyond twelve. In the intermediate class, he does not go beyond twenty, but restrained in these limits, he passes intuitively through all the different operations of arithmetic, progressing strictly from the known to the unknown, imitating the little sticks upon the slate, then gradually replacing them by figures. As to the talks and object lessons to which selected poems serve as illustrations, they take a more instructive character in the intermediate class, and serve (as well as in the lower classes of the primary school) as preparation for natural history and geography. But another advantage can be taken of them. At the end of every talk the teacher can sum up, in a few simple, clear, concise sentences, some elementary notions to which the little story or object-lesson has led. These short propositions, pronounced clearly and correctly, are the points of departure for the study of the mother-tongue, or rather of its first steps, reading. Then these propositions can be analyzed into words (five or six words), the words into syllables, the syllables into sounds. This first initiation into the constituent elements of language may occupy six months at least, and prepare for the reading lessons which the child will receive in the lower stage of the primary school. Then the symbol, the sign, the letter will be given him for the sound which he knows. This preparatory work abridges and facilitates the study of reading, takes from it all its dryness, and secures its results. This intermediate class for children six or seven years old is a very important one. We will even say that we think it indispensable, in order to secure, through the coming years of study, the advantages of Froebel's system; indispensable to the primary school, provided the primary school accepts the Kindergarten as its basis, and its points of departure, and consents to be the continuation, the natural consequence of it. The intermediate class opens the way; it alone can render possible the introduction and application of the principles of Froebel to the primary school; it is the necessary link which will one day make of the Kindergarten and the primary school an organized whole.

Education by Doing.

But the intermediate class is, as we have said, only the first step of the reform which Froebel looked forward to for the present primary school. This reform is to consist especially in the introduction of the Froebelian principle of work, of intelligent, methodical work, which demands the concurrence of all the activities of the child, and which procures him the satisfaction that every effort brings which is crowned with success. To make work anything but a hard and inevitable law, to make it loved for the pure enjoyment of which it is the source, this is to be the result of the Kindergarten in the future.

A great point in this conception of work is that it alone permits the parallel development of the physical and intellectual forces. The thought of organizing classes of industrial labor does not date from the present time; and wherever the trial has been made, it has given excellent results.* The pupils prepared in the Kindergartens occupy a distinguished place in them, and prove their skill and intelligence. To introduce manual labor, we are told, is an impossible thing; the programmes are never executed. Where is the necessary time? We are among those who think that in the actual execution of the programmes there is much time lost, many forces frittered away. Before his tenth or eleventh year the child is still too young to be restrained during several consecutive hours in a purely intellectual labor, without injuring the development of his faculties. Besides, reading, writing, arithmetic, having been prepared for in a rational manner, the difficulties and delays against which the teacher has struggled, and which absorb much precious time, no longer existing, we should see the hours of study diminish of themselves. Three hours a day consecrated to actual study would be sufficient, and would allow two hours devotion to manual labor. The progress of the pupils, far from suffering by it, would gain by it; for the child, always on the alert and well disposed, would beam with pleasure and eagerness. The occupations of the Froebel method, developed and adapted to the age of the pupils, would find their place here, and would do excellent service, especially in the first two or three classes of the primary school. The branches mentioned in the following list are those whose introduction into the programme of the primary school we think both desirable and possible. We join to the list of the occupations the number of hours that might be devoted to them: weaving, two hours a week; paper-cutting, one hour; folding, two hours; drawing, two hours; modeling, two hours; box-making, two hours.

It results from what precedes, that the question of introducing the principles of Froebel into the primary school should be, according to us, answered in the affirmative, but that this introduction is only possible by the assistance of an intermediate class, annexed as an upper step to the Kindergarten, and forming the connection between this and the primary school, which, on its side, is to adopt the principles of the great philosophic pedagogue. To develop the instrument of labor, the hand, and also the intelligence, to make the body strong and supple, and the mind lucid and profound, to educate men and not scholars, would not this be a great step towards the solution of the social problem? We will not deny that this aim is an ideal one, but we think with our great compatriot, Emmanuel Kant, "that we ought to educate children not according to the present condition of the human race, but according to a better possible condition in the future, that is to say, according to the idea of humanity, and its completed destiny."

* See *Harvard's Journal of Education*:

Labor in Juvenile Reform Schools, III, 12, 282, 293, 566, 821.

Kindermann and Schools of Bohemia, XXVII, 811.

Realistic Studies and Labor, XVII, 23, 151; XIX, 628; XXI, 302.

Technical Schools in Europe Generally, XVII, 33; XXI, 9-500; XXVIII, 1014.

Labor Element in Systems of Pestalozzi, Fellenberg, and Wehrli, I, 81; XXX, 308.

Manual Labor in American Schools, XV, 331; XXVII, 397.

Labor Element in English Schools, I, 765; XXII, 22-250.

KINDERGARTEN AND CHILD CULTURE IN FRANCE.

INFANT ASYLUM—CRADLE SCHOOLS—KINDERGARTEN.

ASYLUMS for children form a subject of the greatest interest and importance, particularly in a country like France, where the custom of sending infants out to be nursed has been universally prevalent for a long time. The social position of the parents will of course determine the fate which awaits the tender infant during the first months of its existence. If the parents be wealthy, or even belong to the middle class, a healthy nurse is procured, according to the advice of an experienced physician; nothing is left undone that tends to ameliorate the condition of the infant, and all possible precautions are taken to meet successfully the many dangers incidental to its young life. Far different is the case with that vast majority of infants whose parents either live in abject poverty, or who, in order to earn a scanty livelihood, are both obliged to work from early morn till late at night away from home. That which, with rich parents, is only a close adherence to a long-established custom, intended to meet the wants of an effeminate age, becomes to poor people a dire necessity.

The danger of this whole system of sending infants out to be nursed was fully exposed by M. Mayer, who, in his capacity as physician, could speak from experience, and in 1865 he published an appeal to the public, in which he says:

"This is a crusade which we are going to wage against an absurd and barbarous custom, that of abandoning, a few hours after its birth, a cherished being, whose advent has been ardently desired, to the care of a rough peasant-woman, whom the parents have never seen before, whose character and manners the real mother does not know, who carries away the dearest treasure to some unknown village in the provinces, the name of which perhaps is not even given on the map of France. There is something so revolting to the moral sense in this, that twenty years hence it will hardly be credited. There are excellent mothers who resignedly submit to this sacrifice without any other sign of being shocked than some furtive tears, which they carefully hide, as too great an indulgence to human weakness. If we add that the mother has not always even the satisfaction of placing the newly-born infant directly in the hands of the person who is to nurse it, but that at certain seasons of the year women from the country come to Paris to gather the nurselings and to distribute them afterwards through the provinces, we shall seem to exceed the bounds of truth; yet this is strictly in accordance with the facts, and it forms a regular branch of industry, a trade no less productive of strange developments than the slave-trade."

To remedy this state of things M. Mayer proposed to form a "*Society for the protection of infants*," the aim of which is to be:

1. To guard the infants against the dangers usually attending the nursing by hired nurses, far from their parents, without sufficient superintendence and without satisfactory guarantee.
2. To put into practice the regulations laid down by the present advanced medical science for the physical development of infants, before undertaking to cultivate their mental powers.

3. To pursue simultaneously at a suitable age the physical, moral, and intellectual training of the child.

This society is to attain this threefold end by establishing so-called "Maternal colonies" in the neighborhood of the great cities, and providing them with carefully-selected nurses; also with milch-cows of superior breed, to furnish the milk required for artificial nursing, and by a system of rewards given to those nurses who accomplish their task in the best manner.

The efforts of M. Mayor have led to the organization of societies in Lyons, Bordeaux, Marseilles, and Rouen to carry out the idea.

GARDERIES.

But even under the most favorable circumstances, even with a devoted and attentive nurse, the painfulness of the infant's separation from its mother is not diminished whether the parents of the child be rich or poor. In the case of poor parents there will be additional circumstances to make this separation a very painful one. The father and mother are obliged to work incessantly in order to gain the means of subsistence, and no other course is left open to them than either to confide the infant to the care of the hospital founded by Saint Vincent de Paul, or to keep it at home, thus depriving themselves of part of the earnings indispensable for their living. The charitable societies lend some aid in this latter case, but not sufficient; and when the child has been weaned, and the mother goes out to work again, it is given to the care of a little brother or sister, who generally are sadly in want of being taken care of themselves. If the mother confides her infant to a so-called *garderie*, or to one of those "weaning establishments" which have no legal existence, and which, with or without the approbation of the mayor, prescribed in the regulations, are but too often directed by careless women, she has still reason to tremble for the health and well being of her infant. In a narrow room, deprived of fresh air and light, the unhappy creatures are crowded together; their bodily development is retarded, and as a natural consequence their mental powers remain totally undeveloped, on account of the incapacity of the superintending women, who rule only by the rod. And even if the mother keeps her child at home on Sundays and fast days the expense will be 70 centimes per day, or 17 fr. 20 cts. per month.

CRÈCHE, OR CRADLE-SCHOOL.

The evil had certainly reached its climax when, in the year 1844, M. Marbeau paid a visit to one of these establishments. This visit had far-reaching consequences, and became in fact the turning point towards a better system of infant-education in France. The woman who had several little infants huddled together in a miserable room, on being questioned gave the following account: that as a general rule she had only five or six infants; that her customers paid her only eight sous per head, and six sous in addition if she provided food for the child; that in the morning the mothers used to bring clean linen and take the soiled away in the evening, when they fetched their children, and that if the infants were not yet weaned, the mothers came to nurse them themselves at the hours when they took their meals. These last words were a ray of light to M. Marbeau, and gave him the first idea of instituting "cradle-schools." Instead of indulging in idle laments on the evil effect of large factories, or making vain efforts to stop the irrepressible march of modern industry, this thoroughly

honest and common-sense man at once conceived a plan to remedy the evil. Two problems were to be solved. As regards the mothers, how a safe guarantee could be provided which neither the superintendence of a young child nor an old woman could offer; as regards the infants, how they could have the milk which nature herself provides in the mother's breast, and the affectionate care which their tender age demands. M. Marbeau immediately went to work to realize his projects. He gave a full and true account of the actual state of affairs to the Department of Benevolent Institutions, of which he was a member, and submitted to their approbation his plan for a "cradle-school." A committee was appointed, and M. Marbeau charged with the report. He proved in this report "that it was a solemn duty to extend aid to these poor mothers and poor infants; that a cradle-school was possible; that it would cost, all told, only about fifty centimes per head; that the expenses of organizing the first establishment would be trifling, and easily met by charitable donation!" This report awakened the sympathy of many, and though the Department of Benevolent Institutions did not feel justified in giving official aid to this private undertaking, yet most of its members, as founders of the establishment, subscribed a sum towards its support. Contributions came in from all sides, and the Duchess of Orleans, by a large donation, completed the required sum.

On the 14th November, 1844, M. Marbeau was thus enabled to open the first institution, organized after his plan, in one of the most wretched parts of Paris, No. 81, Rue de Chaillot. In remembrance of the infancy of our Savior he called it *crèche* (manger.) There, in a light and well-ventilated room, the infants were kept from 5.30 A. M. till 8.30 P. M. in summer, and from 6.30 A. M. till 8 P. M. in winter, at the small charge of twenty centimes per day for each infant. During this time the mothers, who were obliged to go out to work, came at certain stated times each day to nurse their children, till they were weaned. After the children have all been taken home in the evening the room is left open all night, to let the vitiated air escape, and be entirely renovated. Sundays and feast days the cradle-school remains closed, in order that by thus bringing parents and children together once a week the family-tie may not be too much relaxed. Kind, patient, and intelligent women attended the children all day long, under the superintendence of a lady inspectress, whose charity and social position gave sufficient guarantee for their being well cared for. A physician was employed to pay daily visits to the school, to attend to all cases of sickness, and see that the children from the age of 1 to 3 years were supplied with food best suited to their age.

The rapid success of this institution, which soon could not contain the number of infants that were sent thither, created quite a sensation. It was felt that to aid the working man in the care and education of his infants was rendering a great service to the family, as thereby greater inducements were held out to him to marry, and the general misery of the poorer classes greatly alleviated. Frequent enquiries came from all parts of the country in regard to the organization of the institution, and numerous visitors convinced themselves, by personal inspection, of its successful working.

In February, 1845, M. Marbeau published his work, entitled: "Cradle schools, or the means of lessening the misery of the people by increasing the population," which (Sept. 10, 1846) was rewarded by the Monthyon prize given by the French Academy. M. Villemain very appropriately remarked on this occasion: "Thus is realized whatever there was practicable in the theories and

wishes of some speculative men. The object is not to establish a chimerical and oppressive community amongst men, but to give a safe support to the commencement of life in order to render its after-course easier and better. Here as everywhere the work of humanity is a political work. It prepares for the family and the state a more numerous, a healthier, and stronger population, accustomed from earliest infancy to habits of order, which are the germs of all social discipline."

What favor these institutions found with the public may be inferred from a work by M. Jules Delbruck, whose name is worthy to be placed side by side with that of the founder, entitled: "Visit to the Model Cradle-School," and his "General Report on the Cradle-Schools of Paris," both published towards the end of 1846, in which he counts already nine institutions of this kind, containing 180 cradles, and receiving as many as 223 infants.

The example of Paris was soon followed by other cities, viz.: Bordeaux, Brest, Melun, Metz, Nancy, Nantes, Orléans, and Rennes, and it was likewise soon imitated by other countries, Holland, Belgium, Italy, Spain, Austria, China, and America.

February 25th, 1847, M. Dupin, senior, inaugurated the "Society for Cradle Schools," which aids in founding and maintaining such establishments in the Seine Department. The clergy also sanctioned and encouraged these efforts; men like Thiers, Dufaure, de Fallou, de Melun, lent their aid, and Emile Deschamps made them the subject of some of his most touching poems.

The central and administrative authorities no less favored the work. An imperial decree of February 26, 1862, placed the cradle-school in the same rank as the "Maternal Society" and the "Asylums." The empress herself took them under her protection, and the Minister of the Interior, M. de Persigny, sent his order concerning these schools to the Prefects (dated June 30, 1862). The Prefect of the Seine Department likewise strongly recommended them in his order of January, 1863.

At the Universal Exposition of 1867, on the day of the opening of the Exposition, the Model Cradle-School of Sainte-Marie was opened in the grounds of the Exposition for the reception of infants, and was in successful working order till the closing of the Exposition. It had a committee of administration, a ladies' committee, and a medical committee, and was amply supplied with every thing required, linen, kitchen and washing apparatus, and all the implements for nursing as well as amusing infants. Special mention is due to the ingenious invention of M. Jules Delbruck, called by him *la Pouponnière*, which must be seen to be fully appreciated. He thus describes it: "This piece of furniture I call *la pouponnière*, from the word *poupon* (an endearing name for quite a small child). It forms his first field of activity, as the cradle is his first place of rest. The children, if they do not wish to sleep any longer, find here: 1. A place where they are safe from all danger; 2. Something to lean upon whilst making their first steps; 3. A gallery with a double bannister, where they can make their first tour of the world; 4. A dining-room, where one woman suffices, to distribute to them their food, as to a nest full of little birds." Whilst the *pouponnière* serves as a dining-room and playground for children who are no longer in the cradle, and who, stretched out on a soft carpet, amuse themselves in a manner totally unknown to the victims of the old swaddling-clothes system, M. Marbeau provides also an exercise for the larger children by an invention which he calls *la petite diligence*, "the little mail coach." Six children who cannot yet

walk are placed in it, three who are old enough to do so, and who are glad to serve as horses, are attached to it; three more push behind, whilst others, armed with innocent little whips, gallop alongside of the vehicle, and all this, superintended by a nurse, results in a healthy exercise for some of them, and a capital amusement for the others.

We may safely assert that the object for which the "Cradle-School" was placed in the Exposition was fully attained. It was constantly crowded with visitors, and not a single objection was raised to its practical operation. In six months it threw more light on the wants of the infantile age, and the powerful influence of the earliest education, than could otherwise have been done in twenty years. It demonstrated how to counteract the dreadful mortality of infants (17 per cent. on an average during the first year), which to a large degree may be traced to the system of sending children to be nursed away from home, or to their careless treatment at home.

ASYLUMS FOR CHILDREN.

The idea of instituting asylums for children from the age of three years to seven years is of much older date than the cradle-schools. As early as 787 of the Christian era we find that a priest (Dateo) founded such an asylum at Milan, where poor children were kept, fed, clothed, and instructed up to the seventh year of their age. The object of this asylum was to open a place of refuge for children of poor parents, to secure them from the dangers of being left at home alone, or of roaming about the streets, and to offer an opportunity to the parents of following undisturbedly their daily avocation. This benevolent idea in founding such asylums is therefore many centuries old, but the educational idea is more modern; we find it mentioned by Diderot, in France, 1763; Betsky, in Prussia, 1775; Oberlin and Louisa Schaepler, 1770; Madame de Pastoret, in France, 1801; Robert Owen, in Scotland, 1819; in the letters written by Pestalozzi (Switzerland) to M. Greaves in London, in 1818, and in the masterly speech of Lord Brougham in the House of Lords, May 21, 1835.

Institutions of this kind were started under different names in various countries. In Germany as "Kleinkinderschule," by the Princess of Lippe-Detmold (1807), and the Queen of Württemberg (1816); in Scotland and England as "Infant Schools," by Robert Owen (1819); in Italy as "Scuole Infantile," by Ferruta Aposti (1829); in Belgium as "Ecoles Gardiennes" (1827).

Before entering on the history of these asylums in France we will quote the words of Madame Mallet, very clearly defining their object (written in 1835): "The asylum receives the child of the poor during the daytime, whilst the mother is working away from home; here it is carefully guarded and instructed; here it is happy, and learns to know its duties; it receives its first religious impressions, and contracts pure and peaceful habits; secure from the dangers of isolation and bad example, it grows in strength of body and mind, and when the moment arrives of leaving the asylum, and being cast on the wild sea of life, it is better able to keep a clear course amidst its roaring waves. The object of the asylum is not only a moral and religious one, but eminently a social one, because by guarding the children from all the dangers to which they would otherwise be exposed, we prevent them from becoming dangerous to society in after years. The education which the child receives here is the same which a good and faithful mother would give during the first years of her child's

life, if she, being endowed with the necessary moral and intellectual faculties, could devote all her time to it."

The first impetus toward establishment of such asylums in France was given in 1801 by Madame de Pastoret, but it did not lead to any important results. When, however, in 1826, it became known in France that "Infant Schools" had been established in England, it was determined to imitate this example at once. A committee was appointed under the direction of Abbé Desgenettes, superintendent of Foreign Missions, and Madame de Pastoret. This committee of ladies published a prospectus and solicited contributions, which during the first year reached the amount of 6,901 francs. As this sum was not sufficient, an application for aid was sent to the "General Council of Hospitals," which, in May, 1826, made a donation of 3,000 francs, and gave a house situated in the Rue du Bac, where soon eighty children (from 2 to 6 years) were instructed by Sisters of Providence de Portieux. As however the system had not yet been fully understood, only two English pamphlets on the subject having been translated, enquiries had to be instituted anew. It was at this time (1827) that M. Cochin, who, without knowing anything about these efforts of the ladies' committee, had privately inaugurated a similar school on a small scale in the Rue des Gobelins, was first brought in connection with it. He entered heart and soul into their undertaking, and procured an active and persevering person, Madame Millet, who was sent to England for the express purpose of studying practically the system pursued in the infant schools of that country. M. Cochin shortly after went there himself. Having studied the system theoretically, whilst Madame Millet had gone through a practical course, they both returned to France. This lady at once undertook the superintendence of an asylum in the Rue des Martyrs, and M. Cochin, at his own expense, founded the great free asylum for 1,000 children, which since March 22, 1831, has been called after his name, and which has not yet been surpassed in excellence by any other institution of the kind. During the first two or three years the ladies' committee founded three asylums, where 600 children were kept every day. This of course soon exhausted their slender funds, the contributions diminished, and in the month of June, 1829, things came to such a pass that there were only 1,250 francs in the treasurer's hands, whilst the annual expenses for Paris amounted to about 16,000. No other course was left open but to apply again for aid to the "General Council of Hospitals." This appeal proved not in vain, for by a decree of this council, published October 23, 1829, and sanctioned by the Minister of the Interior, the government took the whole work under its protection, and the ladies' committee was charged, February 3, 1830, with the superintendence of all the asylums in the city of Paris. The work now lost its private character, and became a public institution, receiving a sure support from the government, thus establishing it on a firm basis.

In July, 1836, a rescript by the Minister of Public Instruction placed the asylums from January 1, 1837, under the administration of the school authorities, created by the law of June 28, 1833. The legal existence of the ladies' committee thus reached its end, after a period of eleven years, during which time it had received, by charitable gifts and subscriptions, the sum of 247,912 francs 37 centimes, and gradually founded 24 asylums. In spite of this change, the ladies of the committee were invited to continue their functions, under the title, "Ladies' Directress," and, joyfully consenting, have since that time devoted all their leisure hours to this work. When in 1837 a "Committee on

Asylums" was appointed, all of them found a place in it. Since that time the "Asylums for Children" have been reckoned among the primary schools; their future has been fully secured, and little remained to be done but to give a public exhibit of their advantages, and the best way of founding and directing them. This was done in 1833 by M. Cochin, who in that year published his "Manual for Primary Infant Schools or Asylums." Though this standard work thoroughly exhausts the subject, it was nevertheless thought advisable to promulgate the ideas contained in it still further, and a journal was consequently started by M. Cochin and M. Batelle, called "*L'ami l'enfance*" ("The Infant's Friend,") which has been published by M. Hachette (Paris) from January 1, 1835, to December 31, 1840, and has thoroughly treated every subject of interest concerning infant schools. For a short time it ceased to appear, because it was thought that sufficient knowledge of the subject had been diffused. When the whole work of infant schools extended to such a degree that new methods and regulations became necessary, the journal was taken up again in 1846, under the auspices of M. de Salvandy, May 16, 1854 (by an imperial decree). The asylums were placed under the protection of her Majesty the Empress, and under the direction of a central committee, presided over by the Archbishop of Paris. In this same year a third series of the journal was commenced by M. Eugène Rendre, and has in its new form continued to appear to the present day. It has been a perfect success, and has been the means of continually throwing more light on the subject, and suggesting new improvements. One of these has been the so-called "*Kindergarten*,"* first introduced by Froebel, a pupil of Pestalozzi, which has found special favor in Germany, Holland, Belgium, and Switzerland. Thus, theoretically and practically much has been done to further "infant education," and with the constant development of science in all its various spheres, we can joyfully look into the future, hoping that this plant, rooted in a fertile ground, may constantly bear richer fruits, spread its branches over all parts of the world, and continue to be a blessing to humanity.

NORMAL SCHOOL FOR TEACHERS OF INFANT ASYLUMS.

To complete this sketch, we add some remarks on "The Normal School" now connected with the asylums. Till December 23, 1837, the day which gave official sanction to these establishments, the only means of instruction were the advice given by Madame Millet and the excellent manual of M. Cochin; as for the rest, only a good moral reputation was required of the directresses and teachers. The royal decree now obliged them to undergo an examination, and obtain a certificate of qualification, which of course implied the necessity of a regular course of instruction. Nothing was done, however, till the year 1847, when Madame Pape-Carpentier, directress of an asylum at Mans, published her work, "Suggestions for the Direction of Asylums," which was very well received by the public and the authorities. M. de Salvandy, then Minister of Public Instruction, took the matter in hand, and at his suggestion Madame Jules Mallet and Madame Pape formed a ladies' committee. A small room was hired in the Rue Neuve-Saint-Paul, and arrangements made to receive five pupils, which number soon increased to ten. Madame Pape was the directress.

* The Kindergarten of Froebel, was first brought to the notice of French philanthropists and teachers by the Baroness Marchalts Balow through a series of Letters and Lectures, afterwards published in a volume entitled *Die Arbeit Labour*.

Madame Pape-Carpentier.

Maria Carpentier was born at La Flèche in the department of La Sarthe in 1815. She showed early a decided taste for letters and the management of children, and in 1834 she was associated with her mother in the direction of a *Salle d'Aïe*, or infant school, founded by a philanthropic society. After several years successful experience in this associated work, she became in 1842 directress of a Model Infant School at Le Mans, and in 1847 was summoned to the capital to organize a Training Class for teachers of this grade. In 1849 she was married to M. Pape, an officer in the Paris guard. Her husband died in 1858, when she was left with the education and support of two girls of her own, three orphan children of her brother, and a fourth of a deceased friend. She did her work nobly as teacher and mother—making her Training Class and Infant School a model for similar work elsewhere, and by her *Manual of Directions* for Infant School Teachers, her *Object Lessons* (*Leçons de Choses*), Zoologie and similar works for young people, making valuable additions to the pedagogical and juvenile literature of France. Her Manual was crowned by the Academy and received the prize of three thousand francs.

In 1855-6 she became interested through the Baroness V. Marenholtz-Bülow in Froebel's system, and in connection with her Infant School made demonstration of the methods and value of the Kindergarten.

In 1867 at a conference of teachers held at the Sorbonne during the great exposition of that year, under the appointment of the Minister of Public Instruction, she gave a course of practical pedagogy in the Kindergarten and Infant School System, with demonstrations by classes of little children. She urged all teachers and mothers "to get more space and air, and out of door life for their children; make them familiar with the phenomena of nature; transfer a portion of your school grounds into garden, that flowers and verdure may gladden the eyes and hearts of your children, and employ at once their hands and their minds."

After twenty-five years of successful practical work as a teacher she was made in 1874 Inspectress General of *Salles d'Aïe* throughout France, and died in July 1878 in the midst of preparation of her own work for the Paris International Exhibition of that year.

Baroness V. Marenholtz-Bülow.

In 1855 many of the leading minds of France, representing the most diverse, official, educational, and literary activity, became interested in Froebel's doctrines of education through the efforts of the Baroness Von Marenholtz-Bülow, who, without letters of introduction, and without recourse to any sensational appliances, by the mere force of her own genius and the profound importance of the views she presented, obtained not only a hearing, but received the most satisfactory assurance of their convictions and adoption of the truths which she presented, from the minds referred to.* The fruits of her labors will be found in the modifications of the *Crèche* and *Salles d'Aïe*, and not in institutions named *Kindergartens*.

* See brief Memoir of Bertha V. Marenholtz-Bülow in Barnard's American Journal of Education, vol. XXXI: the correspondence which grew out of the Baroness' labors in different countries. It is there announced by the editor, will be found in a fuller memoir hereafter.

KINDERGARTEN AND CHILD CULTURE IN BELGIUM.

INTRODUCTION.*

THE present system of primary instruction in Belgium grew out of the efforts made by voluntary associations organized after the model of the Society of Public Utility in Holland, after the former country came under the Dutch government in 1814. Besides aid given to adult and Sunday schools, a beginning was made in establishing *écoles gardiennes*, as infant schools were called. In 1826, a special society was started at Bruxelles, charged with this work. In the school law of 1842, the communal authorities were authorized to apply a portion of the public money appropriated to primary schools "to increase the establishment of infant schools, especially in cities and factory villages."

In a circular addressed by the Minister of the Interior, charged with the supervision of public instruction, the provincial inspectors were directed to give special attention to "*les écoles gardiennes*," as the basis of popular education.

In 1857, the great apostle of the kindergarten, the Baroness V. Marenholtz-Bülow, visited Bruxelles, on invitation of the Minister Rogier, who had listened to her exposition of its principle and aim, at Frankfort, before the Charity Congress of that year. She here met Mrs. Guillaume, who had been trained in Froebel's system at Hamburg, and addressed numerous circles of ladies, school officers, and teachers, on the kindergarten. By public addresses and personal labors in eight or ten of the largest cities in Belgium, she succeeded in establishing model kindergartens, interesting many school officers in the work, modifying the methods of the orphan asylums, and securing the publication of a *Manuel des Jardines d'Enfants*, edited partly by herself. She also secured for a model kindergarten the personal services of Miss Henrietta Breymann, niece of Froebel (afterwards married to Mr. Schrader, and now (1881) at Berlin, with a kindergarten institute in charge).

In 1860, the government directed that "instruction in the methods of Froebel should be introduced into the normal courses for female teachers." In the statistics for 1872, there are returns of 780 *écoles gardiennes*, of which 262 are communal, 220 penal and subject to inspection, and 348 connected with religious asylums and associations. These institutions were under the charge of 11 instructors and 1196 female teachers and assistants, and numbered 78,241 pupils.

In the regulations drawn up by the Minister of Public Instruction (M. Van Humbeeck) from the new school law of 1879, the local authori-

* For Historical Development of Public Instruction in Belgium see Barnard's *National Systems of Public Instruction*, Vol. II. BELGIUM, p. 260-402.

tics must distinguish between the institutions which are parts of the public system and those which are mere asylums for the care of neglected infants. The principal districts must employ persons "trained in the theory and practice of the method of the illustrious German pedagogue," and in the organization and discipline of *écoles maternelles*.

To effect a thorough reform in existing institutions, and create a higher grade of infant schools, provision is made for the training of a sufficient number of intelligent and devoted kindergartners. By a royal ordinance of March, 1880, a special diploma is issued for aspirants to the charge of these institutions, and special courses of instruction are given in the regular normal schools and the temporary institutes.

During the year (1880), at Antwerp, Bruxelles, Bruges, Charleroi, Ghent, Liege, Mons, Namur, and St. Josse-on-Noode, 890 candidates were enrolled in the normal courses, and 720 obtained the certificate of capacity, for instructors of the *écoles gardiennes*, in addition to the knowledge of the ordinary school branches, which require previous attendance of three years. At the end of three years of actual practice the holders get a full diploma for the higher position of principal.

The programme of instruction embraces: 1. Froebel and his system; 2. Story-telling, conversation on real objects and pictures, narrative, simple poetry; 3. Singing; 4. Simple gymnastics and plays; 5. Gardening.

The *école maternelle* embraces children from three to six years of age, and excludes reading and writing. After the age of six, attention is given to reading and penmanship, preparatory to the lower division of the public primary school. It is enjoined on the directors to continue certain of Froebel's exercises, and to make the transition from the kindergarten to the school without any violent break. The formation of a transition class is recommended by the minister.

The Belgian League (*Ligue Belge de l'Enseignement*), organized in 1866, has taken an active interest, both by its individual members and its associated efforts, to strengthen the foundation of all popular education by improving the earliest stages of child-culture in the homes of the poor, and by substituting the kindergarten for the ordinary infant school and child's asylum. Under its auspices the Model School in Bruxelles was instituted to secure the best moral, mental and physical training for its pupils.

KINDERGARTEN IN HOLLAND.

From Belgium, in the summer of 1856, the Baroness V. Marenholtz visited Holland, and was successful in instituting Kindergartens in Amsterdam, the Hague, Rotterdam, and Gueldern, and in interesting the Minister of Public Instruction, and several Inspectors of Elementary Schools, and Directors of Children's Asylums, in Froebel's System.

PUBLIC KINDERGARTENS IN BRUSSELS.

REPORT OF M. BULS TO CITY AUTHORITIES ON THEIR ORGANIZATION.

AIMS AND ORGANIZATION.

THE Kindergarten is of prime importance in the organization of public instruction in cities having a large working population, where the children have not proper care at home, and where proper care is well-nigh impossible to many families, from the ignorance or the loss or the intemperance of one or both parents, and the early exposure of the children to moral deterioration and vagabondage in the streets.

The aim of the Kindergarten is to give to all children, and particularly to those who are neglected and exposed, early physical and moral development—and to protect them from forming bad habits in respect to language, manners, and conduct. To accomplish these results the Kindergarten must be organized and conducted on the Froebel method—a method in which the senses, the intelligence, and the necessary activity of children are trained in a rational way pointed out by wise observation and experience of child nature. This method belongs primarily to a well-regulated home, and should be exercised by the mother in accordance with the motherly instinct properly enlightened. Its place is more like a home with its liberty of locomotion and occupation than a school with its necessary restraints. Its pupils are not so much instructed, as their faculties and intelligence are developed by activity and observation in pure air and favorable surroundings.

By a graduated series of plays, exercises, occupations, and moral and instructive talks, children are led to see correctly, to listen intelligently, to acquire correct notions, to be interested in everything that surrounds them; they are led to observe, to express themselves clearly, to develop their inventive and constructive faculties; and great success is met with in inculcating the need and habits of order and cleanliness, a taste for labor and love of goodness, which form the basis of all æsthetic and moral education.

The things with which the children in a Kindergarten are occupied are not to be chosen for their value as knowledge, but as the means they furnish for leading them to observe, to think, and to express their ideas.

They are to be drawn out of the intellectual somnolence produced by ignorance, care always being taken to avoid exciting them by artificial means. It is not by tickling a child that it is made to laugh. Joy, like curiosity, must be the result of the natural expansion of the being, content to live and attracted by the novelty of eternal things.

The Kindergarten will endeavor to combat the natural selfishness of the child by giving it an opportunity to be kind and amiable to its companions; she will at the same time transform the brutal ways the child often brings

from home or the street, into affable and polite manners. The external arrangements of the Kindergarten should be such that in good weather the greater part of the day can be passed in the open air; for what must be secured to the child above all things is robust health, to enable it to resist the deleterious influences it will be subjected to at home and in the street.

To this first condition must be added scrupulous neatness; the parents must be rigorously required to change their children's linen at least twice during the week.

Every morning, the first hour must be set apart for the duties of cleanliness, and the children must not be sent home at night till the guardians have verified the fact that their garments are in good condition and their bodies perfectly clean; the Kindergartners must be aided in these cases by the waiting-maids, and bathing facilities must be annexed to every Kindergarten.

In order that the primary school shall be furnished by the Kindergartens with well-prepared children, the Kindergartners must be penetrated with the spirit of Froebel's method, and no hybrid compromise must be made between the Kindergarten and the school originally so called.

But the intelligent application of this method supposes a certain culture of mind; it is not, then, too much to demand of the Kindergartners that they shall be furnished with a diploma of primary instruction, and that they shall be recognized as having profited by a normal course of the Froebel method.

The Kindergartens must not contain too many children, and they must be disseminated throughout the city, in order that the children may not have too long a walk to take.

Accommodations Necessary.

The accommodations necessary for a Kindergarten are as follows:

1. Three rooms, each capable of containing fifty pupils.
2. A covered yard.
3. A play-ground.
4. A garden divided into small gardens.
5. A small room furnished with wash-stands and towels.
6. Privies with suitable vessels.
7. A closet in which the materials for play and work can be locked up.
8. An apartment for the Kindergartners which will at the same time answer for the meetings of committees.
9. An office for the superintending Kindergartner.
10. A lodging for the janitor.

The furniture of each class will consist of tables at which the children shall sit on seats with backs, proportioned to their stature; and a few couches for children who fall asleep.

A table and chair for the Kindergartner, also a cabinet to contain the ordinary material used in the Froebel method.

The hall should be decorated with pictures and various objects which the committee will endeavor to procure gratuitously for each Kindergarten.

The curiosity of the children of the poor should be excited by the sight of the new objects they will see in the Kindergarten, as that of the children of the rich who see in their own houses a thousand objects calculated to provoke questioning.

The children should also be incited to work for the decoration of their

halls; their little productions should be hung upon the walls; they will thus learn that nothing can be obtained without exertion, and that gratification must always be attained by some degree of labor.

The elder children should be taught to clean their hall, their benches, and their tables themselves; they should every day arrange the things that have been used in the cabinet, in order to practice neatness and order.

The discipline of the Kindergarten should be humane but not effeminate; the children must be taught to take care of themselves, to bear the inconveniences of their giddiness and carelessness, to clean whatever they soil, to wait upon themselves; they must be led by a gentle but firm hand.

The children of the upper division should be led to do everything they can to assist those in the lower divisions, in order to acquire those sentiments of solidarity and familiarity which should unite all members of the same community. They will then feel the satisfaction of being useful, so pleasant to all children; they will taste the happiness of devoting themselves to those weaker than themselves, a sentiment which lies at the foundation of the great law of charity and love, to which is attributed the superiority of our modern society over any ancient civilization.

With the system of small schools, it will no longer be necessary to place a directress at the head of each Kindergarten; the principal Kindergarten will receive an indemnity for filling the office of chief Kindergarten; she will watch over the material order of the establishment, maintain discipline among the teaching corps, and direct the distribution of time.

General Inspection.

The pedagogic direction will be confided to an inspectress; her mission will be to watch over the progress of the occupations, to observe the programme and proper application of Froebel's method, and control the order and the neatness and preservation of the material. At intervals determined by the school authority, the inspectress will assemble the teaching force for conference, or give model talks or typical exercises, and thus maintain a constant spirit of progress and prevent them from ever falling into a mechanical teaching or a mere routine.

Committee for each Kindergarten.

For the special committees of each Kindergarten we should like to depend upon the volunteer coöperation of the ladies of Brussels. What better way can they find to employ their benevolence, their native charity, than to watch over the education of the poor children? How often might they be able to give useful counsels to the mothers, and ameliorate secret sufferings! They should be our co-laborers in the great civilizing work that we are undertaking; they especially have it in their power to be the bond of union between the rich and the poor, the ignorant and the cultivated. Our country is happily free from that caste hatred which so cruelly divides rich and poor in some lands; may all the women whom fortune has favored understand how much the maintenance of this favorable condition depends upon their charity and their devotion to the interests of the people!

REGULATIONS.

ARTICLE I. The object of the kindergarten is to develop harmoniously the moral and intellectual faculties and physical forces of children.

This result may be obtained by the application of Froebel's Method.

II. The distribution of time and of the pedagogic instruction are decreed by the Board (College of Bourgmestre and Echevins.)

Conditions of Admission.

III. The parents who desire to place a child in a kindergarten must produce first, a declaration from the police indicating the child's age, the domicile and profession of the parents: Second. The certificate of vaccination.

IV. The attendance is without cost to the child that belongs to the commune between three and seven years of age, and where the parents request it.

V. Children who breakfast at the kindergarten must be furnished with a basket for their food and a goblet.

Hours of Attendance.

VI. The kindergartens are open from eight in the morning until four in the afternoon. The children can be dismissed from half past eleven till half past one. The children who breakfast at the kindergarten are placed under the care of the assistants and waiting maids.

VII. The children are received at any hour at which they present themselves.

VIII. The children who are not taken away by their parents at the closing hour of the kindergarten will be in the care of one of the mistresses or confided to some safe person to be taken home. They will no longer be admitted, if the parents after being duly notified, fall habitually into the same negligence.

The exclusion, however, can only be pronounced by the Board.

IX. The vacation days are, Sundays; the 1st of November; 15th of November; 25th of December; 1st of January.

Mardi-Gras in the afternoon, Easter Monday. Monday afternoon of the kermesse of Brussels.

X. The epoch and duration of the long vacations are as follows:

Eight days before Easter. The month of August.

The Inspectress.

XI. The pedagogic direction of the kindergartens is confided to an inspectress.

XII. The inspectress watches over the execution of the programme decreed by the Communal Administration, she directs its application by conforming strictly to the principles of Froebel's Method such as they are determined by the instructions of the Board. Her inspection extends also to the material part of the institute.

The inspectress summons the teaching force to conference at regular epochs decreed by the minister of publique instruction.

XIII. A detailed table of the employment of time will be drawn up by the inspectress in conformity to the general table decreed by the Board and posted in all the divisions of the kindergarten.

XIV. The chief kindergartner of each kindergarten is subordinate to the inspectress and will follow her direction at all points.

XV. Every year the inspectress makes a report to the Board upon the progress of the kindergartens and the teaching force.

The Chief Kindergartner.

XVI. The chief kindergartner is charged with the general superintendence of the kindergarten. She sees that vigorous order and neatness reign in the establishment. She fills the function of a kindergartner in one of the divisions.

XVII. The chief-kindergartner keeps the following books:

1. Register of Orders in which she transcribes all the communications of the Board of Education.

2. Register in which she inscribes:

- a. The family and first name of all the children.
- b. The date and place of their birth.
- c. Name of the practitioner to the certificate of vaccination.
- d. The name and profession of the parents or guardians.
- e. The domicile of the latter.
- f. A column of observations.

3. Register of presence in which the kindergartners place their signatures every day when they arrive at the establishment. This register is countersigned by the chief as soon as the entrance bell has rung.

4. An inventory register of the material of the school.

5. A family register in which the chief-kindergartner inscribes every day the quantities and prices of provisions received.

XVIII. In the three first days of every month, the chief-kindergartner makes known to the Chairman the changes in her school during the preceding month, indicating the number of vacant seats.

XIX. She sends every month to the council the bulletin that mentions the conduct and absences of the kindergartners under her jurisdiction.

XX. On the 1st of August of each year she will draw up a report upon her management, and upon the attendance of the pupils, and mentions any facts in which the Communal Administration may have any interest. On the 1st of July she will indicate the repairs or changes desirable in the premises during the vacation.

XXI. She cannot absent herself without being authorized by the city authorities. She must be the first to present herself and the last to leave the establishment she directs.

XXII. The chief-kindergartner may, in case of urgency, grant a holiday to a member of her teaching corps, but she must immediately inform the bureau of public instruction.

The Personal Service.

The personal service of the kindergarten is composed of, first, a chief-kindergartner; second, of kindergartners; third, assistants; fourth, waiting maids.

XXIII. No applicant will be admitted into the kindergartens as kindergartner if she is not furnished with a diploma of primary instruction, and a certificate testifying that she has profitably pursued a course of kindergarten training.

The primary teachers who are pursuing the normal course of Froebelian pedagogy can be admitted as assistants.

XXIV. The teachers must be found in the kindergarten fifteen minutes before the time of opening the classes.

The assistants and waiting maids must be present at the hour indicated by the chief-kindergartner.

XXV. The teachers are forbidden:—

To absent themselves without the authorization of the public council.

To occupy themselves with any other work than that prescribed.

To make the children repeat any other songs or to distribute to them any other pictures than those approved by the council.

To receive from the parents any description of presents.

XXVI. The kindergartners are expected to observe four times a day the degrees of heat and mark them upon the thermometric lists; every week they will take the average and remit the list duly signed to the chief-kindergartner, who will communicate it to the bureau of health.

XXVII. The waiting woman receives from the chief-kindergartner or from the kindergartner or assistant who may take her place during absence, all the orders that concern her duty for the day. She owes respect and obedience to them all.

XXVIII. She is charged, with the assistants, with all the material duties, with the neatness of the establishment, and of the children, and is to lend herself to all accidental necessities which may occur.

XXIX. Before and after school hours, she must open the windows to air the rooms, and afterwards carefully close them.

XXX. She must kindle the fires an hour before the arrival of the children and keep them in order.

Care of the Children.

XXXI. The children, before presenting themselves at the establishment must be washed and combed, and furnished with a pocket-handkerchief; they must, besides, on Monday and Thursdays, have on clean linen.

XXXII. Every day, before beginning school, the kindergartners must ask to see the pocket-handkerchiefs; they must see that the stockings are pulled up, the shoes tied and blackened. If they see any dirty children, they must see that they are washed by the waiting-maids. The good condition of the children must be the constant object of their attention. A quarter of an hour before dismissal, the kindergartners will pass in review all the children, that they may be sent home clean to their parents.

XXXIII. If after repeated warnings from the chief kindergartner, the parents continue to keep their children in a constant uncleanly condition, the chief kindergartners may request the Board to inflict a warning upon the parents. If this is inefficacious, the Board must exclude the child.

XXXIV. Every day to each child who dines at the kindergarten substantial soup is given. The rest of the food is brought by the children.

XXXV. The children are to take their repast seated in good order. They must restore to their baskets what is left from their meal.

XXXVI. The assistants watch all that passes during the repast. They take turns as observers and make their repasts also with the children.

XXXVII. It is formally forbidden to strike the children. They must always be reprimanded gently.

The following punishments are the only ones that can be inflicted in cases of absolute necessity, and never continued beyond one exercise:

To sent them aside, but always in view of the teachers.

To forbid them to join in the exercises.

Committee on Instruction.

XXXVIII. For each kindergarten a special committee is formed to be called *comité scolaire*.

XXXIX. The mission of this committee is to aid the communal administration in diffusing the benefits of this instruction as far as possible, viz:

1. To observe the exercises and to point out to the communal administration whatever may be for the interest of the law, the improvement of the teaching and the position of the kindergartners.

2. To find children who do not attend the kindergartens; to use their influence with the parents to induce them to ask admittance for them; to have an understanding upon this subject with the committees of charities.

3. To aim at introducing the care and discipline practised in the kindergartens into the families of the children.

XL. Each special committee will consist of six members chosen by the Common Council, the President not included.

They are nominated for four years, and half of them renewed every two years accordingly to the order indicated by the drawing of the lots.

The members of the special committee of a school shall be chosen if possible from among the persons being in the vicinity of said school.

XLI. The alderman of public instruction presides by right over each special committee; he is assisted in this function by a communal counsellor or by a member of the committee, delegated specially by the Board.

In case of a division in the deliberations, the vote of the President will turn the scale, but mention must be made of it in the report.

The Secretary of the committee is chosen annually.

XLII. The Board decrees the regulations of the internal order and service of the special committees.

The special committee meets once a month.

XLIII. It delegates one or several of its members to assist in the exercises, in conformity with the regulation of internal order.

XLIV. Each committee reports to the communal administration before the end of the school year, upon the situation of the school, presenting in it its wishes and advice in respect to the kindergartens. These reports are submitted to the City Council at the time of the vote for the budget.

WILLIAM CHAUNCEY FOWLER.

MEMOIR AND PORTRAIT.

WILLIAM CHAUNCEY FOWLER, LL.D., was born in Killingworth, now Clinton, Conn., 1 September, 1793. His parents were Reuben R. Fowler, descended from William Fowler, an early settler and magistrate of Milford, and Catharine Chauncey, grand daughter of Rev. Nathaniel Chauncey (pastor of the Church in Durham from 1697 to 1720, and grandson of President Chauncey of Harvard College). The father moved to Middletown when the son was four years old, and there he fitted for Yale College, having had several years' experience in the diversified work of an old style store before his matriculation in 1812. He took his degree of bachelor in 1816, and both before and after his graduation, taught in the Hopkins Grammar School at New Haven, of which he was rector three years. During his rectorship he studied theology under Dr. Fitch, and continued his readings in divinity while tutor in college from 1818 to 1823.

In 1823 he was settled pastor of the Congregational Church in Greenfield, Mass., where he labored assiduously in and out of the pulpit until 1827. With a strong predilection for literary work and teaching, Mr. Fowler in 1827 accepted the professorship of chemistry and natural philosophy in Middlebury College, which he resigned in 1833 for the chair of rhetoric and oratory in Amherst College, from which he retired in 1843 to devote himself to literary labors—continuing to reside at Amherst till 1858, when he removed to Durham, Conn., where he died January 10, 1881. In 1825 he was married to Mrs. Harriet Webster Cobb, daughter of Noah Webster, LL.D., and widow of Edward Cobb of Portland. She died in Amherst, March 30, 1844.

Although intensely interested in his books and studies Professor Fowler was a man of affairs—agricultural, political, and ecclesiastical—serving as member of the House in the Legislature of Massachusetts in 1851, and of the Senate in Connecticut in 1864. He took a deep interest in all school and college movements—having been active in getting up the first county school convention in Greenfield in 1826; attended and addressed several of Josiah Holbrook's popular Lyceum gatherings in Vermont and Massachusetts from 1828 to 1840; and responded promptly to an invitation of the Directors of the American Institute of Instruction, to lecture in Boston in 1831; always advocated with voice and pen

the state and local side of public questions as against state or national administration—aiming to bring government down to state and town as far as possible, with neighborhood management.

In 1845, Professor Fowler began the publication of text-book treatises out of material gathered originally for elucidation of his instructions to college classes at Middlebury and Amherst.

UNIVERSITY DICTIONARY OF ENGLISH LANGUAGE. Webster's Dictionary—abridged and edited, 1845.

ENGLISH GRAMMAR—Its History, Elements, and Forms. Octavo edition for Colleges, etc., 720 pp. 1850—Revised and enlarged 1858-60. Abridged for District Schools, 1858.

ELEMENTARY ENGLISH GRAMMAR, 1859.

Wherever Professor Fowler resided he at once made himself familiar with its local biography and history; and particularly with the biography and genealogy of his own family, church, and town; and many of these studies he gave to the public.

HISTORY OF THE TOWN OF DURHAM, with Genealogies and Biographies of the Old Families, 1806.

MEMORIALS OF THE CHAUNCEY FAMILY.

DESCENDANTS OF WILLIAM FOWLER, Settler and Magistrate of N. H. Colony.

WIVES OF THE FOWLERS.

WIVES OF THE CHAUNCEYS.

Professor Fowler was early in his teaching experience and all through his protracted life called on to address anniversary gatherings. Many of these addresses were by request given to the press right after their delivery, and subsequently (1876) gathered into volumes of *Essays*. Among them are:

CULTIVATION OF THE TASTE—Mount Holyoke Seminary, Aug. 2, 1850.

ACADEMIES AND COMMON SCHOOLS—American Institute of Instruction, Boston, 1851.

COLONIZATION IN THE NEGRO PROBLEM—American Colonization Society, Montpelier, 1854.

CLERGY OF CONNECTICUT AND THE COMMON SCHOOLS, 1867.

HISTORICAL STATUS OF THE NEGRO IN CONNECTICUT, 1875.

ELOQUENCE—Illustrated in Demosthenes and Cicero.

POLITICAL DEFINITIONS IN WEBSTER'S DICTIONARY, 1864.

LIBRARIES AND READING—Educational Influence of Libraries; Reading as a Means of Culture.

CHEMISTRY as taught by Professor Silliman, 1831.

ENGLISH UNIVERSITIES—Importance to Society of Liberal Studies, 64 p.

ECCLIASTICAL HISTORY OF CONNECTICUT, 80 p. Historical Commemoration in Norwich; Genesis of Yale Theological Seminary; Connecticut Clergy in the Revolution.

LOCAL LAW IN CONNECTICUT AND MASSACHUSETTS.

Professor Fowler entertained strong convictions of the value of "local self-government," and sympathized largely with southern public men in their views of the limitations of the National Government, and State rights over persons and property under the Constitution as adopted in 1789, and he was outspoken in his pleas for peace on any terms from 1861 to 1864.

His last sickness fell on him while completing an article on the "*Education of Girls in Connecticut prior to 1800*," the publication of which was begun in the previous Number of this Journal, and will end imperfect in this.

FEMALE EDUCATION IN CONNECTICUT.

Eather, born Feb. 13, 1733; married Rev. Aaron Burr, President of New Jersey College. Was mother of Aaron Burr, Vice-President of the United States. Died Feb. 7, 1758, aged 26.

Mary, born April 4, 1734; married Timothy Dwight of Northampton, and their son Timothy was President of Yale College. Died Feb. 7, 1807, aged 72.

Lucy, born Aug. 31, 1736; married Jahleel Woodbridge of Stockbridge; died October, 1786, aged 50.

Timothy, born July 25, 1738; married Rhoda Ogden of New Jersey; died at Stockbridge, 1813, aged 75.

Susannah, born June 20, 1740; married Eleazar Porter of Hadley; died 1802, aged 61.

Eunice, born May 9, 1743; married ——— Hunt of New Jersey, and Thomas Pollock of North Carolina; died in 1823, aged 79.

Jonathan, born May 26, 1745; married Mary Porter of Hadley, and Mercy Sabin of New Haven; died Aug. 1, 1801, aged 56.

Elizabeth, born May 6, 1747; died Jan. 1, 1763, aged 14.

Pierrepoint, born April 8, 1750; married Frances Ogden. Was Judge of U. S. District Court for Connecticut; died April 14, 1836, aged 76.

Rev. Joseph Fish of Stonington, Harvard College 1728, had two daughters, Mary and Rebecca, who were, according to Prof. Silliman, "carefully educated in the fear of God, and in all that was requisite to their becoming ladies of the highest intelligence and refinement. Both parents were anxious to give to their two daughters, who were their only surviving children, the best education attainable in those times. At home they were personally instructed by their father in the elements of knowledge, and by both parents they were carefully trained to industry, economy, self-government, filial duty and affection. They were carefully guarded from the contaminations of the world, and a high standard of moral purity and feminine delicacy was ever kept in view, while their manners were formed to the graceful proprieties of life by that politeness which is only the expression in word and action of feelings of real benevolence, taking a lovely and deferential form. Their studies and books, their domestic training in the duties of house-keeping, their needles and their pens, and the rites of hospitality and of personal and family religion filled their time, so that they were rarely without employment, and even casual idleness sometimes received a mild paternal rebuke."

"In Newport, under Mrs. Osborne, a celebrated teacher of young ladies of that day (whose interesting biography has been since published), both daughters enjoyed the advantages of superior instruction, and Mary Fish, the elder daughter, maintained an epistolary correspondence with her venerated friend during her long life.—*Life, &c.*

Mary Fenno, daughter of Ephraim Fenno, was born April 3, 1767. Her father, who resided in Middletown, placed her under the instruction of the Rev. Elizur Goodrich, D.D., of Durham, with whom she studied Latin and Greek, and is supposed to have been fitted by him

FEMALE EDUCATION IN CONNECTICUT.

for Yale College, with other students. At times she would study her lessons in Middletown, and saddle and bridle her horse and ride over to Dr. Goodrich's to recite her lessons. She spoke both the Spanish and French languages. She married Henry Mansfield of New Haven, brother of the celebrated Col. Jared Mansfield, and was the mother of six children, one of whom was the distinguished Gen. Joseph K. F. Mansfield of the U. S. A., killed at Antietam. "She was the best educated lady in Middletown, and probably in the State. She was sensible as well as cultivated, high-spirited, and after her marriage transacted business to a considerable extent." She died Jan. 14, 1825.

The habit at once of Thrift and Benevolence.

The following extract, from a chapter in Barnard's Educational Biography, devoted to Mrs. Emma Willard, the distinguished principal of the Troy Female Seminary [Vol. I, p. 125-6], shows that Mrs. Emma Willard's mother [Lydia Hinsdale Hart] acted in the same spirit of large beneficent thrift, which was a characteristic of Mrs. Jonathan Edwards' household management.

In speaking of her domestic education, it is said of her mother, that "she was practical, quietly executive, severely but unwaveringly industrious; and although well educated for her day, and tenderly reared, and excelling in all the delicate fabrics of the needle, she had in full perfection the New England trait of making much out of little, and a little out of nothing. She had the true economy, not of selfish hoarding, but of industriously producing, carefully preserving, and wisely distributing. As an instance, on sorting the wool, as was the woman's part, after the shearing in the spring—when the best portion had been laid aside as material for the father's clothes, the second best selected for other men's wear, the third best for the women's wear, then family flannel and blanketing were to be provided for, and afterwards coarse remnants laid aside for mops. There yet remained scattered tags and burred clippings—to be burnt? No, not so. They were gathered by themselves, and her little girls, "Nancy and Emma," were quietly told by their mother that they might take their baskets, when their work was done, and carry it to the pasture field (where they loved to go), and scatter it upon the bushes which grew around the pond, so that the birds might find it to build their nests with.

Thoughtful, loving woman!—sublime in that charity which embraces all the creatures of God. "Gather up the fragments, that nothing be lost," she had read as the words of her loved Master, and in imitation of Him, she "considered the fowls of the air which your Heavenly Father feedeth." And it was this same wise bestowal of the fragments, in imitation of the mother by the daughter, which made the Troy Seminary a source of daily support and comfort through many years, to outside poor, numbering at times many families."

To be continued.

The celebrated Madame De Stael, a vain, witty, and learned woman, once asked Napoleon Bonaparte who was the greatest woman. He immediately replied, "The woman that has borne and reared the greatest number of children."

Tried by this test, there were very many great women in Connecticut during the first two centuries. A large family of children are usually better educated than a small family. The larger the family, the more strongly must be felt the necessity of order, discipline, and headship. The older children do their part in bringing up the younger ones, and

"While each fulfils his part,
With sympathizing heart,
In all the cares of life and love,"

they are preparing themselves for usefulness, respectability, and success in life as heads of families. Talents and taste seemed to be transmitted quite as often through the female as the male line of the family.

Monica, the mother of St. Augustine; Susannah, the mother of John and Charles Wesley; Esther, the mother of Jonathan Edwards; Mary, the mother of Timothy Dwight; the mother of Byron; and Grata, the mother of Dr. Edward Payson, and very many of the mothers in Connecticut, had great influence in forming the character of their sons.

If the mental and literary history of all the graduates of Yale College who were natives of Connecticut during the first one hundred and fifty years of its existence could be known, it would doubtless be found that very many of their mothers inspired their young sons with a love of learning, and encouraged and assisted them while obtaining their education. The mothers of Connecticut in those days could appreciate the great value of a liberal education.

We are not to forget the great value of traditional knowledge and education in the homes of Connecticut. For God himself had set his seal to the value of this knowledge and education,—*"And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them upon thine hands, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates."* Deut., Chap. 6.

Nor are we to forget the strong desire for self-improvement manifested by many of the young females of Connecticut. Under the influence of this desire they became architects of their own minds, architects of their own fortunes, using every help in their power, until they became self-made women in the best meaning of the term.

The minister of each town in Connecticut was a central light of education as well as religion. It should be remembered that for a period all the ministers, or nearly all, were educated at some College, and the attachment which the ministers felt for the College the people felt for

the same College: For a period, the inhabitants of the several towns contributed wheat for the support of the indigent students in Harvard College, each family who felt disposed putting a peck of wheat into the general stock.

When Yale College was established, the inhabitants of the Commonwealth felt a still stronger attachment for their own College than they had done for Harvard, and this attachment seemed to grow in strength from generation to generation. On every Sabbath morning, in the long prayer, in nearly every congregation in the State, were the following supplications uttered by the minister: "Bless the College and the schools of learning. Cast the salt of divine grace into these fountains, that the streams which annually flow from them may make glad the City and Church of our God."

The pupils went to Yale College from every town in the Commonwealth. Their mothers, their sisters, their cousins, their neighbors, saw with their own eyes the beneficial effects of a college education. They all watched the student's progress, and rejoiced in his success. And if, from rivalry or envy there were those who disparaged him, the women were not among them.

Many of the graduates and undergraduates taught school in the several towns, and, according to the custom in those days, boarded in different families, who cheerfully opened their doors to these school-masters, and in that way "frequently entertained angels unawares."

All the children in the district schools of Connecticut who were old enough to read, recited the Assembly of Divine's Catechism to their teachers every Saturday forenoon, and most of them recited it every Saturday evening, and every Sabbath to their parents. In this way they became better qualified to read and understand the Bible, from which the Catechism was taken, and also to understand the sermons preached on the Sabbath, which illustrated the doctrines of the Bible. They were also better qualified to understand and enjoy the Christian literature of England, the poetry of Milton, and Young, and Watts, and Cowper. Thus the young child learned that there was another world besides that which is seen by the bodily eye, and thus early began to feel the powers of the world to come.

Of Mrs. Betsey Pierson Graves, ninety years of age, still living (1881) in Madison, Conn., the *New York Observer* says:

"Endowed by nature with a very facile and retentive memory, she in very early childhood committed to memory the Assembly's Catechism, so that, in accordance with the custom of those days, she could propound, and give the answers to all the questions, 'without a book.'

"At a very early age she became a teacher in North Killingworth, and taught the Catechism to all her pupils 'without a book.'

"I said to her, 'Aunt, I suppose you can repeat the Catechism now.' She began at once:

"What is the chief end of man? Man's chief end is to glorify God and enjoy him forever.

"And went on and propounded to herself, and then answered question after question, and page after page, as clearly as more than eighty

years ago she had recited them to her parents; and more than seventy years ago she had propounded the same questions to the boy, John Todd, and scores and hundreds of other children, among the rocks of New England and in the wilderness of Western New York.

"Beautiful, beautiful old age! My aunt told me a great many times that she had been just as happy since she was 'fourscore' as ever in her life. With her mind richly stored with the scriptures, the Catechism, the choicest hymns, and the rarest gems from Milton and the old poets, for whom she has the highest appreciation, the evening of her life is sweet and sunny, mellow and golden, luminous and glorious, beyond all my powers of description."

All the women learned to ride on horseback, and sometimes long distances. I was informed when I was a boy, by different persons, that a couple, man and wife, mounted a horse, and rode double from Durham to Northampton in one day, starting very early and arriving late; and at a more recent period a Mr. Prentiss, son of Judge Prentiss, took his wife and their infant child on horseback, from Montpelier, Vt., to Middle Haddam, Conn., to visit her kindred.

In the minds of many of the intelligent women of Connecticut, the ideal of a well-educated housewife was to be found in the last chapter of Proverbs.

They did not spend their time in gadding about from house to house and gossiping the news and scandal of the day. They were not gypsies, but "keepers at home;" a home often made attractive to themselves and their families by their own efforts.

Their ideal they carried out, to a considerable extent, in their own character and in the prospective character of their daughters.

What this character was, and what was the character of the State, may be seen in the following extract of a letter from John Adams, the second president of the United States, to President Stiles.

"Yale College is the light of a Commonwealth that I esteem the purest portion of mankind."

The women of Connecticut must come in for their full share in this high compliment. Some, performed their duties as daughters, wives, and mothers, under great difficulties and discouragements.—"Faint, yet pursuing." Of some of them it could be said in the language of Tennyson,

"So she strove against her weakness,
Though at times her spirit sank;
Nerved herself with woman's meekness,
For all duties of her rank."

It appears to have been the prevailing opinion among the good people of this Commonwealth, that the child should be trained up and educated for that position and employment in life which it would follow. The people were largely agricultural. Every town at first was an agricultural town, and down to the year 1830, and after, the people were agricultural in their tastes and employments. There were, it is true, in some of the seaport towns, a class of men that were engaged in mechanical arts; some who were merchants, and others who were ministers, lawyers, and doctors, but the great body of the people

were farmers, and even after they had been engaged in other professions, there was still a taste for farming, and a desire to own land. The farming operations could be performed by almost all of the adult males. Hence a large part of the girls, from their early years, might be expected to be wives of farmers, and their parents and themselves wished to qualify them for the position which they were to occupy. The farmers' daughters were sought for by the other sex, as if they would make the best of wives. The new-born child, soon after birth, was placed in a cradle in the large kitchen, where she received impressions that amused and instructed her. She noticed all operations in cookery and house-keeping. Her infant eyes become familiar with the great back-log, and the great chimney, and the broad hearthstone, and the fire blazing up or settling down in embers; the pot-hooks and trammels and the pots and kettles that hung on them. And when "roaring winds are piping loud," the sounds from the six flues of the chimney, more or less, make a noise as if hobgoblins and foul fiends were contending for the mastery. Then there were the two great ovens, one each side of the fireplace, and the hanging shelf for milk in the winter time.

Afterwards the out-of-door labors of the garden and the field received her attention, so that she was, at an early period, inclined to share in those labors.

The young child listened with reverence and awe to the reading of the Bible in the morning, and to the blessing asked and the thanks returned at table. Thus she grew up in the family to maturity. She became, like the "fair Saxon girl of Old England, as she grows up in some sheltered nook of the merry land, unsomirched by the smoke and sophistications of cities, and little knowing of any other world than the little one which forms her home."

Girls like this, and mothers who had been girls like this, were, in the last century, to be found in every hamlet.

Many bore Saxon names, and all inherited the Saxon character.

Timothy J. Gridley, M. D., of Amherst, Mass., a graduate of Yale College, in the class of 1808, member at different times of the House of Representatives in Massachusetts, member of the Senate, and of the Governor's Council, and a physician in very extensive practice, once said to me something like this: "Did you ever see such housekeepers as the Connecticut women are? Did you ever see such cooks? Did you ever see such wives and mothers?" I replied, "I have never thought of it before." I have thought of it since, and am as thoroughly convinced of their superiority.

Various employments in which girls were engaged, necessitated exercise in the open air, which contributed to personal development, strength, and health. Many of the farmers' daughters learned, in early life, to ride on horseback, to saddle and bridle horses and care for them. In short, very friendly relations were formed between the farmers' daughters and the horses owned by their fathers. The cows

too, lowed lovingly, as the rosy milkmaid tripped along to her pats, with answering affection. Thus the mother could "bring forth butter in a lordly dish," like Jael the Kenite.

There was also the bleaching of linen cloth in the spring, according to the old adage,

"March winds and the May sun,
Will make the cloth white, but the milkmaid dun."

A pretty picture was often presented, by the mother of a family and her young daughters dipping the brown tow cloth into lye and running back and forth to spread it on the green sward, singing as they ran some fragment of an old English ballad.

Apples had to be dried, and apple-sauce to be made, and for selecting the apples for paring in the family or in an apple-bee, the female portion of the family would exercise their taste by looking for them under the trees.

A thunder-storm would arise while the tedded hay was on the ground, greatly to the alarm of the haymakers. The mother and the daughters, though not in the habit of making hay, would, on such occasions, sally forth from the house, armed with rakes, to assist the men in gathering the hay into winrows, and when the rain came down, running in a frolic back to the house, to comb their hair, and change their garments, which had been wet by the shower.

Then too, there was the picking of strawberries and raspberries and huckleberries and blackberries, and in the autumn, when nutting-time came, there were chestnuts and hickory nuts, and sometimes hazel nuts and beech nuts to be gathered.

There were donation parties, quiltings, and huskings, where the red ear authorizes a forfeit, which was paid, not always reluctantly.

After town libraries were established, reading furnished the principal relaxation from labor. Some of the best books in the English language, selected with great care, were in these libraries. Addison's *Spectator* in eight volumes, was said to have been read more extensively in Connecticut, according to the population, than the same work was in any county of England, where it was written.

During the French and the Revolutionary wars, there were women of the same type as the Grecian mother, who said to her son, as she gave him the buckler, "Bring this back with you, or be brought back upon it." There were women of the same type as the Roman mother, who said of her children, "These are my jewels." There were women of the same type as the English mother, who is described by her son, William Cowper.

The picture which Wordsworth draws of an English girl would apply to many a New England girl as accurately as if she had sat for it.

"I saw her upon nearer view,
 A Spirit, yet a woman too!
 Her household motions light and free,
 And steps of virgin liberty;
 A countenance in which did meet
 Sweet records, promises as sweet;
 A Creature, not too bright or good
 For human nature's daily food."

"And now I see with eye serene
 The very pulse of the machine;
 A Being breathing thoughtful breath,
 A Traveller between life and death;
 The reason firm, the temperate will,
 Endurance, foresight, strength and skill;
 A perfect Woman, nobly planned,
 To warn, to comfort, and command;
 And yet a Spirit still, and bright
 With something of an angel light."

The following extracts from Winterbotham's History [London, 1795.] show what was the condition and character of Connecticut before 1800.

Connecticut as made by her Women.

"The State resembles a well-cultivated garden, which, with that degree of industry that is necessary to happiness, produces the necessities and conveniences of life in great plenty."

"The inhabitants are almost entirely of English descent. There are no Dutch or Germans, and very few French, Scotch, or Irish people."

"The farmers and their families are mostly clothed in plain, decent, homespun cloth. Their linens and woollens are manufactured in the family way, and although they are generally of a coarser kind, they are of a stronger texture, and much more durable than those imported from France and Great Britain. Many of their cloths are fine and handsome."

"In no part of the world is the education of all ranks of people more attended to than in Connecticut; almost every town in the State is divided into districts, and each district has a public school kept in it a greater or less part of every year. Somewhat more than one-third of the monies arising from a tax on the polls and rateable estate of the inhabitants is appropriated to the support of schools in the several towns, for the education of children and youth. The law directs that a grammar-school shall be kept in every county town throughout the State."

"There is a grammar-school at Hartford, and another at New Haven, supported by a donation of Governor Hopkins. This venerable and benevolent man, in his last will, dated 1687, left in the hands of Theophilus Eaton, Esq., and three others, a legacy of one thousand three hundred and twenty-four pounds, 'as an encouragement, in these foreign plantations, of breeding up hopeful youths, both at the grammar-

school and college.' In 1664 this legacy was equally divided between New Haven and Hartford, and grammar-schools were erected, which have been supported ever since." *

School Books—Home Instruction.

Reference has already been made to the practice of parents teaching children to read words of one syllable before sending them to school. I now would add that parents did not consider their duty as finished when they had thus prepared their child for the district school, but they often continued to be coadjutors of the teachers as long as their children continued to be pupils in the public school.

The first family school-book was "The New England Primer," with its rude but impressive cuts, its quaint poetry, and its allusions to the Bible. This little book was also read in the district schools more or less, especially on Saturday in the forenoon, when they recited the "Assembly of Divine's Catechism" therein contained. "Dilworth's Spelling Book" was for a long time used in district schools, with its short treatise on Grammar, until it was superseded by "Webster's Spelling Book" for the first part, and by his Grammar, entitled "The Second Part." In many families parents encouraged their children by teaching them to recite the reading and spelling lessons before reciting them to their teacher. Soon after Dilworth's Spelling Book was replaced by Webster's, about one hundred years ago, "Dilworth's Ghost," a small publication thus entitled, was sent into many families to complain of the change.

"The Psalter," sometimes used as a reading-book in schools, was replaced by "Webster's Third Part," in which parents, as well as their children, took an interest. The Bible and the New Testament were used in schools as reading-books, in the latter part of the eighteenth century. I am not aware that any text-book on arithmetic was generally used by the pupils in schools before the close of the last century.

Arithmetic, I believe, was chiefly taught by cyphering out the sums set by the master, and to qualify him for this service, he would sometimes obtain "Dilworth's Schoolmaster's Assistant," an arithmetic written for the especial benefit of teachers.

Arithmetic was taught, to some extent, by the father to the children in the long winter evenings. Not unfrequently there was an evening school for teaching it, taught by the district schoolmaster, for the more advanced scholars, for which he received a stipulated fee.

In the day school, the study of arithmetic was not greatly encouraged by the district or the teacher, from the belief that it would interfere with the instruction of the younger children in other branches. In one district, at least, there was a vote passed that arithmetic should not be

* For a full account of the Hopkins Foundation, see Barnard's *History of the Grammar Schools of Hartford, New Haven, Hadley, and Cambridge*, in *Journal*, Vol. xxvii, p.

studied in the school. Young men, after they had left the district school, would obtain a book entitled "The Young Man's Best Companion," and thus, by solitary study, they would become better versed in arithmetic. In the latter part of the last century, "Dwight's Geography" was a reading-book in many district schools. Morse's Geography was likewise studied to some extent. "Salmon and Guthrie's Works on Geography" were read in many intelligent private families. In 1797 Daboll published an arithmetic with the same title, namely "*Schoolmaster's Assistant*," designed to supercede Dilworth's work bearing the same title. Daboll's work was recommended by Professor Josiah Meigs and Noah Webster, Jr., Esq.

Previous to 1797 the singing in the churches of Connecticut seems to have been what is called Congregational singing or irregular singing. This kind of singing was not satisfactory. In the year 1797, on May 18th, Rev. Nathaniel Chauncey of Durham, delivered his "ARGUMENTS IN FAVOR OF REGULAR SINGING" before the General Association of Connecticut at Hartford. They recommended this discourse, which was printed, to the churches in the Colony. After this time teachers of music were employed in Connecticut in forming choirs and instructing singers, and choral music became the regular mode of singing. The young people of both sexes took a lively interest in these singing schools and very generally attended them, so that frequently there were large choirs of singers in the churches. These singers in the choirs, having generally been brought up to labor in the house and on the farm, had well-developed lungs, and often made the house of God ring again with their vocal music.

Women in the Healing Art.

The women of Connecticut were, to a considerable extent, educated to understand "the divine art of healing," and they practiced that art, thus endeavoring to imitate the Saviour who, when on earth, healed the sick. The following account, by Mrs. Sigourney, of the wife of Rev. John Eliot of Roxbury, commonly called Apostle John, illustrates the character of many of the women of ancient Connecticut.

"The difficulty of commanding the attendance of well-educated physicians, by the sparse population of an infant colony, rendered it desirable and almost indispensable, that a mother should be neither unskilled nor fearful amid the foes that so thickly beset the first years of life. The success of Mrs. Eliot in the rearing and treatment of her own children, caused her experience to be coveted by others. In her cheerful gift of advice and aid, she perceived a field of usefulness opening around her, especially among the poor, to whom, with a large charity, she dispensed safe and salutary medicines. Friends and strangers sought her in their sicknesses, and she earnestly availed herself of the best medical works that she could obtain, to increase her knowledge and her confidence in its application. To her well-balanced mind

and large benevolence, it seemed both proper and pleasant, that while the beloved companion of her life devoted his energies and prayers to the welfare of the soul, she should labor for the health of the body. Often they found themselves side by side at the couch of suffering, and a double blessing from those ready to perish came upon them."

Many of the women of Connecticut understood the simples and medicinal herbs and many of them were carefully raised in their gardens; as spikenard, comfrey, tansy, wormwood, basil, thyme, balm, marrygold, euphrasy, marjoram, lavender, rosemary, pennyroyal, sarsaparilla, thoroughwort, catnip, etc. These, whether gathered from the garden or the field, were made into teas, and decoctions, and other preparation; root beer was a favorite drink for the health.

Many of the Christian women of the several towns of Connecticut, as nurses, were practically "Sisters of Charity," ministering angels at the bedside of the sick and suffering.

Somewhere about the year 1780, town libraries began to be extensively established in Connecticut, which gave a powerful impulse to family education. Where the family was a large one, they would take turns in reading aloud to each other in books taken out of the Library.

Old Time Cooking School.

When the girls left the district school, they came to the family school at home, in which the teachers were the father and mother, sometimes the grandfather and grandmother, and it may be the older sisters. This was a professional school, in which the duties of their profession, as wives and mothers and housekeepers, were taught. Here they were initiated into the mysteries of housekeeping. Here they were to learn the arts of cookery. They might learn how to broil and how to fry, how to roast and how to bake, and how to boil beef and pork called pot-luck, which was the standing fare of the farmers.

Here, too, they learned to make butter and cheese. Here too they were to learn how to make beer, which is partly a chemical process; how from the yeast to make bread, which is partly a chemical process; how to make soap, which is also a chemical process.

Here too, they learned some of the higher culinary preparations, muffins and crullers and doughnuts, pound cake, raised cake, and gingerbread; and the grand Thanksgiving dish, the chicken pie, sometimes ornamented with acanthus-shaped leaves or other ornamental figures made by the help of the jaggging iron.

Spinning and other Home Industries.

Then too, there were the higher and the lower kinds of needlework to be learned. There was flax spinning and wool spinning and worsted spinning, carding and combing the raw material. While thus engaged in spinning on the little wheel, many a spinner at the same time could glance at the pages of a book, and even commit to memory portions of

poems. Spinning was held in high honor here as it was elsewhere in some parts of the United Kingdom. The following extracts are from the "Memoir of Robert Chambers" of Scotland, written by his brother William.

"The food was all obtained from the farm, and the clothing was wholly of homespun. Even the education of the children was conducted at home, the mother giving them lessons while seated at her spinning wheel." "In marrying Wm. Gibson, the reputedly rich farmer of Newby, Janet Grieve was thought to make an enviable match, and of this there were some outward tokens. The marriage took place in 1768. On the day preceding the event, Janet's providing, which was sumptuous, was despatched in a cart from Judderfield to what was to be her new home; the load of various articles being conspicuously surmounted by a spinning wheel, decorated with ribbons of different colors. The marriage was signalized by more than the customary festivity, in the midst of which the young and blooming bride was placed behind her husband on horseback! and thus, after pacing grandly through Peebles with a following of rustic cavaliers, the wedded pair reached Newby." "My grandmother and her maids were generally up at an early hour in the morning, to attend to the ewes, and their time for going to rest must have consequently been an early one. There was always, however, a period, called 'between gloaming and supper-time,' during which another industry was practiced. Then it was that the wheels were brought out for the spinning of the yarn which was to constitute the clothing of the family. And I often think that it must have been a pleasing sight in that humble hall—the handsome young mistress amidst her troop of maidens, all busy with foot and finger, while the shepherds and their master, and one or two favored gaberlunzies, would be telling stories or cracking jokes for the general entertainment, or some one with a good voice would be singing the songs of Ramsey and Hamilton."

Something like this I have witnessed in my childhood. Beggars, or gaberlunzies, occasionally visited certain families, and were generally kindly received and hospitably entertained.

One of them repeated the following lines, which made such a deep impression on me in my childhood that I remember them to this day:

"The world is a round thing, all full of streets,
And death is a market where all men must meet.
If life was a thing that rich men could buy,
The rich men would live, and the poor men would die."

The following, I suppose, came from the same quarter, though I received it at second hand:

"Oh! what a good world 'tis we live in,
To lend, to spend, and to give in.
But to beg, to borrow, and to get your own,
'Tis the worst world that ever was known."

Calisthenic Exercises and Physical Training.

It was regarded as a part of a finished education, both of young men and young women, that they should dance well, walk well, and

ride well on horseback, both single and double. Dancing schools were accordingly patronized, and great occasions were celebrated by balls in many of the towns. The Commencement Ball of Yale College was one of the great events connected with the Commencement occasion, and young ministers, with their wives, would sometimes visit the Assembly room, where the graduating class, with their sisters and sweet-hearts, were dancing. It is true that some ministers and some Christians were opposed to the practice of dancing, while many others thought that a well-conducted ball was a school of good manners.

In those days men walked in long processions at Commencement, at the meeting of the General Association, and sometimes at the meeting of District Associations, at funerals, and at military reviews. The people were careful to walk handsomely in going to and from the church on the Sabbath.

Academies — Private and Incorporated.

In some of the towns, institutions called Academies, often not incorporated, were established, which took the place of adventure schools of a higher order, in which, to some extent, young ladies attended. One of the most distinguished of these was the one established by Rev. Timothy Dwight on Greenfield Hill, in Fairfield County. During a period of twelve years, it is stated by his biographer, that more than a thousand* pupils enjoyed the advantages of this Academy. "This Seminary also afforded, it is believed, the earliest example in our country, where females were instructed in the higher branches of academic learning."

In 1783 Dr. Jedediah Morse assisted by Samuel Nott (b. 1761 — d. 1832, for a half century pastor of the Church of Franklin), conducted in New Haven for several years a private school where females were taught geometry, history, and rhetoric.

Some years before I entered College (in 1812) a young lady from Enfield was examined at the public examination of the school of Rev. Claudius Herrick, at which President Dwight was present, and paid her the compliment of saying that she recited the difficult demonstrations in Euclid as well as any student in Yale College could have done.

[With this paragraph, as left in galley proof by Prof. Fowler, this chapter in the History of Female Education in Connecticut as projected by him for publication in this Journal, must close. At his request the proof was returned to him at Durham for revision, and such modification and extension as he had expressed a desire to make from material forwarded to him by the Editor. In this extension was to be included a fuller account than has yet been given to the public, of Dr. Dwight's School or Academy at Green's Farms in Fairfield, and of the Seminary begun by Miss Sarah Pierce at Litchfield, in 1794, and by Rev. Claudius Herrick at New Haven, in 1798. These two seminaries, exclusively for young ladies, attained a wide and high reputation, and their history will be given hereafter. In the mean time the space left for the completed article of Prof. Fowler will be filled up by other matter not unakin, a portion of which has before appeared in our Journal, and another portion will appear as part of a more extended article on "Female Education in Massachusetts," particularly the Schools of Mrs. Susanna Haswell Rowson, of Dr. John Park, and Mrs. Elizabeth Palmer Peabody.]

*This is a wild conjecture. From reliable sources we learn that the average attendance did not exceed 20 pupils, and the whole number of different pupils did not exceed 400 in the twelve years.

EXTRACT FROM "NOTES ON MY EXPERIENCE AS A TEACHER."

"MY FIRST SCHOOL.—My introduction to the trials and pleasures of school-keeping, was in a district school, for the summer term, in a town adjacent to Hartford."

Of course, in this rural district, Miss Hart "boarded round;" and lest, in this progressive age, the coming generation of teachers may not comprehend this phraseology, we add in explanation, that the district system required of the instructor to itinerate among the different families of the district, remaining in each only the time required to collect by "consumption," that proportion of the tax founded on the number of pupils sent to school; and to take a meal or a night's lodging more than the assigned quota, was an act of injustice. Miss Hart's experience is thus stated:

"I have not much to say in respect to '*boarding round*,' for it was soon over, and there are pleasant remembrances connected with it. I was first sent by the committee to board for three days with a widow who had but one child in school. Those were not unpleasant days, for I fell into sympathy (as the spiritualists say) with the good woman, whom I found to be refined in feeling, though rustic in manners. Her parlor was my bedroom; and though her table was set in the kitchen, everything was neat and comfortable—the very best she had was brought forward for the teacher; and her little girl—an interesting child—was untiring in her efforts to offer something which might be acceptable. With instinctive refinement she gathered flowers as an offering, and on my table at school, were daily seen her pinks, roses and peonies.

Then came a change: a rich farmer, who also kept the only tavern in this rural neighborhood, unfortunately for the teacher, had several children in school; and so a longer probation was appointed at his house. Let me recall the table at which I found myself seated: it was of pine, without a cloth, extending through a long, low, dingy kitchen, where there was little regard to neatness. A dish of boiled salt pork and beef, flanked with potatoes and cabbage, was set in the middle of the table, two large mugs of hard cider were for all to drink from; a huge plate of black rye bread completed the bill of fare. The horn which called the men from the field, brought in the farmer and his laborers. Once only, however, was I a participant in such a meal. A young physician of the place, with his excellent wife, having compassion on the stranger, proposed to the committee to take her to board, offering such terms as he knew they would be likely to accept, and these, I believe, were somewhat less than one dollar per week. The little paradise into which I then entered, will never be forgotten. Such a box of a house! Two very small rooms, with a minute kitchen and bedroom, were all its apartments. But what a triumph of female skill in all the arrangements! My own little room had its snow-white curtains to its one small window, and its spotless white toilet cover and drapery, with a bed of unrivalled whiteness; everything was perfect. And there was just room for my one small trunk; for the district-school teacher did not require a "*dog-house*" for her wardrobe. And then our nicely prepared, though frugal meals—seasoned, as they were, with intellectual conversation, were such as the most fastidious might have enjoyed. We became attached friends; the

doctor was poor, and the perfect health which the place enjoyed was not favorable to his support; but his wife could use her needle, and besides doing all the work for her small family, she helped to bring in supplies.

The school-house was pleasantly situated upon a table-land, surrounded by old forest trees; it was a better edifice than was then generally furnished in Connecticut for that purpose. No improvement had then been made in seats, writing-desks, &c. The committee did not visit the school; but on one occasion, the mothers came by invitation. Some of them brought their babies, and others, baskets of wool to pick; the disturbance among the scholars, caused by the creeping about of the little ones, and their performances with the flocks of wool, was not to be censured, and their young teacher joined in the laugh. This was my only school examination in that, my first, attempt to teach."

"MY LAST SCHOOL.—I closed my experience as a teacher in the Patapsco Institute, under circumstances widely different from those with which it commenced in that far-off rural district in Connecticut. The site was one of the most beautiful in the whole country, occupying thirteen acres of ground, and provided with a granite building, capable, with the improvements made upon it, of accommodating, with class rooms and residence, one hundred and forty pupils, with a corps of twelve resident teachers, and all the necessary attendants,—and these were quite numerous.

The pupils represented nearly two-thirds of the several States, from California to Florida, and from Louisiana to Maine. The course of instruction, besides the preparatory studies, embraced three years: the class of Rhetoric, the class of Philosophy, and the class of Mathematics and Natural Sciences; and distributed through each, with studies appropriate to the advancement of the members, were the ancient and modern languages. The highest, or graduating class, was thoroughly trained in the studies usually pursued in our American colleges, with better opportunities than any of them afford for instruction in the modern languages, and in music, both vocal and instrumental. Besides the twelve resident teachers, there were special teachers, who came from Baltimore, in the Italian, Spanish, German and French languages, and in elocution and general literature. The whole establishment was under the direct supervision of the Principal, who also gave instruction, in her own department, of the natural sciences—botany, chemistry, etc. To the regular classes should be added the class of Normal pupils, varying from twelve to twenty, from which her resident teachers were selected, and which contributed many accomplished governesses and teachers to the families and schools of the South."

Women in the Age of Homespun.

Dr. Bushnell, in his historical discourse at the Centennial Celebration of Litchfield County, Aug. 14, 1851, (published in his *Work and Play* volume under the title of *The Age of Homespun*), introduces a picture of King Lemuel's mother—"whose children rise up and call her blessed" as typifying the matrons and daughters of Connecticut before the days of formal school instruction.

This last chapter of the Proverbs is an Eastern poem called a "prophecy," that versifies, in form, the advice which his honored and wise mother gave to her son. She dwells, in particular, on the ideal picture of a fine woman, such as he may fitly seek for his wife, or queen; drawing the picture, doubtless, in great part, from herself and her own practical character. "She layeth her hands to the spindle and her hands hold the distaff. She is not afraid of the snow for her household; for all her household are covered with scarlet. Her husband is known in the gates, when he sitteth among the elders of the land. She openeth her mouth in wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness." Omitting other points of the picture, she is a frugal, faithful, pious housewife; clothing her family in garments prepared by her industry, and the more beautiful honors of a well kept, well-mannered house. She, therefore, it is, who makes the center of a happy domestic life, and becomes a mark of reverence to her children:—"Her children arise up and call her blessed."

A very homely and rather common picture, some of you may fancy, for a queen or chief woman; but, as you view the subject more historically, it will become a picture even of dignity and polite culture. The rudest and most primitive stage of society has its most remarkable distinction in the dress of skins; as in ancient Scythia, and in many other parts of the world, even at the present day. The preparing of fabrics, by spinning and weaving, marks a great social transition, or advance; one that was slowly made and is not even yet absolutely perfected. Accordingly, the art of spinning and weaving was, for long ages, looked upon as a kind of polite distinction; much as needle-work is now. Thus when Moses directed in the preparation of curtains for the tabernacle, we are told that "all the women that were wise-hearted did spin with their hands." That is, that the accomplished ladies who understood this fine art, (as few of the women did,) executed his order. Accordingly, it is represented that the most distinguished queens of the ancient time excelled in the art of spinning; and the poets sing of distaffs and looms as the choicest symbols of princely women. Thus Homer describes the present of Alcandra to Helen:

"Alcandra, consort of his high command,
A golden distaff gave to Helen's hand;
And that rich vase, with living sculpture wrought,
Which, heaped with wool, the beauteous Philo brought,
The silken fleece, impurpled for the loom,
Recalled the hyacinth in vernal bloom."

So also Theocritus, when he is going to give a present to his friend's bride, couples it with verse:

"O distaff, friend to warp and woof,
Minerva's gift in man's behoof,
Whom careful housewives still retain,
And gather to their household gain,
Thee, ivory distaff, I provide,
A present for his blooming bride,
With her thou wilt sweet toil partake,
And aid her various vases to make."

If I rightly remember, it is even reported of Augustus, himself, at the height of the Roman splendor, that he wore a robe that was made for him by Livia, his wife.

You perceive, in this manner, that Lemuel's mother has any but rustic ideas of what a wife should be. She describes, in fact, a lady of the highest accomplishments; whose harpsichord is the distaff, whose piano is the loom, and who is able thus, by the fine art she is mistress of, to make her husband conspicuous among the elders of the land. Still, you will understand that what we call the old spinning-wheel, a great machine in its day, was not known till long ages after this; being, in fact, a comparatively modern, I believe a German or Saxon, invention. The distaff, in the times of my text, was held in one hand or under one arm, and the spindle, hanging by the thread, was occasionally hit and twirled by the other. The weaving process was equally rude and simple.

These references to the domestic economy of the more ancient times have started recollections, doubtless, in many of you, that are characteristic, in a similar way, of our own primitive history. You have remembered the wheel and the loom. You have recalled the fact, that our Litchfield County people, down to a period comparatively recent, have been a people clothed in homespun fabrics—not wholly, or in all cases, but so generally that the exceptions may be fairly disregarded. In this fact I find my subject, *The Homespun Age of Our People*.

Every thing that was most distinctive of the old homespun mode of life will then have passed away. The spinning-wheels of wool and flax, that used to buzz so familiarly in the childish ears of some of us, will be heard no more forever; seen no more, in fact, save in the halls of the Antiquarian Societies, where the delicate daughters will be asking what these strange machines are, and how they are made to go? The huge, hewn-timber looms, that used to occupy a room by themselves in the farm-houses, will be gone, cut up for cord wood, and their heavy thwack, beating up the wool, will be heard no more by the passer by—not even the Antiquarian Halls will find room to harbor a specimen. The long strips of linen, bleaching on the grass, and tended by a sturdy maiden, sprinkling them, each hour, from her water-can, under a broiling sun—thus to prepare the Sunday linen for her brothers and her own wedding outfit, will have disappeared, save as they return to fill a picture in some novel or ballad of the olden time. The tables will be spread with some cunning, water-power Silesia not yet invented, or perchance with some meaner fabric from the cotton mills. The heavy Sunday coats that grew on sheep individually remembered—more comfortably carried, in warm weather, on the arm—and the specially fine-striped blue and white pantaloons of linen just from the loom, will no longer be conspicuous in processions of footmen going to their homespun worship, but will have given place to processions of broadcloth gentlemen loling in the upholstery of their coaches, able to worship, it may be, in a more cultivated figure, but not with a finer sincerity. The churches, too, that used to be simple brown meeting-houses covered with rived clapboards of oak, will have come down, mostly, from the bleak hill-tops into the close villages and populous towns that crowd the waterfalls and the railroads; and the old burial places, where the fathers sleep, will be left to their lonely altitude—token, shall we say, of an age that lived as much nearer to heaven and as much less under the world. The change will be complete.

Society in the Homespun Age.

If we speak of what, in the polite world, is called society, our homespun age had just none of it—and perhaps the more of society for that reason; because what they had was separate from all the polite fictions and showy conventionalities of the world. I speak not here of the rude and promiscuous gatherings connected so often with low and vulgar excesses; the military trainings, the huskings, the raisings, commonly ended with a wrestling match. These were their dissipations, and perhaps they were about as good as any. The apple-paring and quilting frolics, you may set down, if you will, as the polka-dances and masquerades of homespun. If they undertook a formal entertainment of any kind, it was commonly

stiff and quite unsuccessful. But when some two queens of the spindle, specially fond of each other, instead of calling back and forth with a card-case in their hand, agreed to "join works," as it was called, for a week or two, in spinning, enlivening their talk by the rival buzz of their wheels, and, when the two skeins were done, spending the rest of the day in such kind of recreation as pleased them, this to them was real society, and, so far, a good type of all the society they had. It was the society not of the Nominalists, but of the Realists; society in or after work; spontaneously gathered, for the most part, in terms of elective affinity—foot excursions of young people, or excursions on horseback, after the haying, to the tops of the neighboring mountains; boatings on the river or the lake, by moonlight, filling the wooded shores and the recesses of the hills with lively echoes; evening schools of sacred music, in which the music is not so much sacred as preparing to be; evening circles of young persons, falling together, as they imagine, by accident, round some village queen of song, and chasing away the time in ballads and glees so much faster than they wish, that just such another accident is like to happen soon; neighbors called in to meet the minister and talk of both worlds together, and, if he is limber enough to suffer it, in such happy mixtures, that both are melted into one.

But most of all to be remembered are those friendly circles, gathered so often round the winter's fire—not the stove, but the fire, the brightly blazing, hospitable fire. In the early dusk, the home circle is drawn more closely and quietly round it; but a good neighbor and his wife drop in shortly, from over the way, and the circle begins to spread. Next, a few young folk from the other end of the village, entering in brisker mood, find as many more chairs, set in as wedges into the periphery to receive them also. And then a friendly sleigh-full of old and young, that have come down from the hill to spend an hour or two, spread the circle again, moving it still further back from the fire; and the fire blazes just as much higher and more brightly, having a new stick added for every guest. There is no restraint, certainly no affectation of style. They tell stories, they laugh, they sing. They are serious and gay by turns, or the young folks go on with some play, while the fathers and mothers are discussing some hard point of theology in the minister's last sermon; or perhaps the great danger coming to sound morals from the multiplication of turnpikes and newspapers! Meantime the good housewife brings out her choice stock of home-grown exotics, gathered from three realms, doughnuts from the pantry, hickory-nuts from the chamber, and the nicest, smoothest apples from the cellar; all which, including, I suppose I must add, the rather unpoetic beverage that gave its acid smack to the ancient hospitality, are discussed as freely, with no fear of consequences. And then, as the tall clock in the corner of the room ticks on majestically towards nine, the conversation takes, it may be, a little more serious turn, and it is suggested that a very happy evening may fitly be ended with a prayer. Whereupon the circle breaks up with a reverent, congratulative look on every face, which is itself the truest language of a social nature blessed in human fellowship.

Such, in general, was the society of the homespun age. It was not that society that puts one in connection with the great world of letters, or fashion, or power, raising as much the level of his consciousness and the scale and style of his action; but it was society back of the world, in the sacred retreats of natural feeling, truth and piety.

Courtship and Marriage.

Descending from the topic of society in general to one more delicate, that of marriage and the tender passion and the domestic felicities of the homespun age, the main distinction here to be noted is, that marriages were commonly contracted at a much earlier period in life than now. Not because the habit of the time was more romantic or less prudential, but because a principle more primitive and closer to the beautiful sim-

plicity of nature is yet in vogue, viz., that women are given by the Almighty, not so much to help their husbands spend a living, as to help them get one. Accordingly, the ministers were always very emphatic, as I remember, in their marriage ceremonies, on the ancient idea, that the woman was given to the man to be a help, meet for him. Had they supposed, on the contrary, what many appear in our day to assume, that the woman is given to the man to enjoy his living, I am not sure that a certain way they had of adhering always to the reason of things, would not have set them at feud with the custom that requires the fee of the man, insisting that it go to the charge of the other party, where, in such a case, it properly belongs. Now exactly this notion of theirs, I confess, appears to me to be the most sentimental and really the most romantic notion possible of marriage. What more beautiful embodiment is there on this earth, of true sentiment, than the young wife who has given herself to a man in his weakness, to make him strong; to enter into the hard battle of his life and bear the brunt of it with him; to go down with him in disaster, if he fails, and cling to him for what he is; to rise with him, if he rises, and share a two-fold joy with him in the competence achieved; remembering, both of them, how it grew by little and little, and by what methods of frugal industry it was nourished; having it also, not as his, but theirs, the reward of their common perseverance, and the token of their consolidated love. And if this be the most heroic sentiment in the woman, it certainly was no fault in the man of homespun to look for it. And, in this view, the picture given of his suit, by a favorite poetess of our own (Lydia Huntly Sigourney), is as much deeper in poetry as it is closer to the simplicity of nature.

"Behold,
The ruddy damsel singeth at her wheel.
While by her side the rustic lover sits,
Perchance his shrewd eye secretly doth count
The mass of skeins that, hanging on the wall,
Increaseth day by day." Perchance his thought
(For men have wiser minds than women, sure,
Is calculating what a thrifty wife
The maid will make."

Do not accuse our rustic here too hastily, in the rather homely picture he makes; for sometimes it is the way of homely things, that their poetry is not seen, only because it is deepest. The main distinction between him and the more plausible romantic class of suitors is, that his passion has penetrated beyond the fancy, into the reason, and made the sober sense itself a captive. Do you say that a man has not a heart because it is shut up in the casement of his body and is not seen, beating on the skin? As little reason have you here to blame a fault of passion, because it throbs under the strong, defensive ribs of prudence. It is the froth of passion that makes a show so romantic on the soul's surfaces—the truth of it that pierces inmost realities. So, I suppose, our poetess would say that her young gentleman of homespun thinks of a wife, not of a holiday partner who may come into his living in a contract of expenditure. He believes in woman according to God's own idea, looks to her as an angel of help, who may join herself to him, and go down the rough way of life as it is, to strengthen him in it by her sympathy, and gild its darkness, if dark it must be, by the light of her patience and the constancy of her devotion. The main difference is, that the romance comes out at the end and was not all expended at the beginning.

The Meeting-house and Sunday Service.

Probably it stands on some hill, midway between three or four valleys, whither the tribes go up to worship, and, when the snow-drifts are deepest, go literally from strength to strength. There is no furnace or stove, save the foot-stoves that are filled from the fires of the neighboring houses, and brought in partly as a rather formal compliment to the delicacy of the tender sex, and sometimes because they are really wanted. The dress of the assembly is mostly homespun, indicating only slight distinctions

of quality in the worshippers. They are seated according to age, the old king Lemuels and their queens in front, near the pulpit, and the younger Lemuels farther back, inclosed in pews, sitting back to back, impounded, all, for deep thought and spiritual digestion; only the deacons, sitting close under the pulpit, by themselves, to receive, as their distinctive honor, the more perpendicular droppings of the word. Clean round the front of the gallery is drawn a single row of choir, headed by the key-pipe, in the center. The pulpit is overhung by an august wooden canopy, called a sounding board—study general, of course, and first lesson of mystery to the eyes of the children, until what time their ears are opened to understanding the spoken mysteric.

There is no affectation of seriousness in the assembly, no mannerism of worship; some would say too little of the manner of worship. They think of nothing, in fact, save what meets their intelligence and enters into them by that method. They appear like men who have a digestion for strong meat, and have no conception that trifles more delicate can be of any account to feed the system. Nothing is dull that has the matter in it, nothing long that has not exhausted the matter. If the minister speaks in his great coat and thick gloves or mittens, if the howling blasts of winter drive in across the assembly fresh streams of ventilation that move the hair upon their heads, they are none the less content, if only he gives them good strong exercise. Under their hard, and, as some would say, stolid faces, great thoughts are brewing, and these keep them warm. Free-will, fixed fate, foreknowledge absolute, trinity, redemption, special grace, eternity—give them any thing high enough, and the tough muscle of their inward man will be climbing sturdily into it; and if they go away having something to think of, they have had a good day. A perceptible glow will kindle in their hard faces, only when some one of the chief apostles, a Day, a Smith, or a Bellamy, has come to lead them up some higher pinnacle of thought, or pile upon their sturdy mind some heavier weight of argument—fainting never under any weight, even that which, to the foreign critics of the discourses preached by them and others of their day, it seems impossible for any, the most cultivated audience in the world, to have supported. These royal men of homespun—how great a thing to them was religion!

True there was a rigor in their piety, a want of gentle feeling; their Christian graces were cast-iron shapes, answering with a hard metallic ring. But they stood the rough wear of life none the less durably for the excessive hardness of their temperament, kept their families and communities none the less truly, though it may be less benignly, under the sense of God and religion. If we find something to modify or soften, in their over-rigid notions of Christian living, it is yet something to know that what we are they have made us, and that, when we have done better for the ages that come after us, we shall have a more certain right to blame their austerities.

The Work-day Life.

In these olden times, these genuine days of homespun, they supposed, in their simplicity, that thrift represented work, and looked about seldom for any more delicate and sharper way of getting on. They did not call a man's property his *fortune*, but they spoke of one or another as being *worth* so much; conceiving that he had it laid up as the reward or fruit of his deservings. The house was a factory on the farm, the farm a grower and producer for the house. The exchanges went on briskly enough, but required neither money nor trade. No affectation of polite living, no languishing airs of delicacy and softness in-doors, had begun to make the fathers and sons impatient of hard work out of doors, and set them at contriving some easier and more plausible way of living. Their very dress represented work, and they went out as men whom the wives and daughters had dressed for work; facing all weather, cold and hot, wet and dry, wrestling with the plow on the stony-sided hills, digging out the rocks by hard lifting and a good many very practical experiments

in mechanics, dressing the flax, threshing the rye, dragging home, in the deep snows, the great wood-pile of the year's consumption, and then, when the day is ended—having no loose money to spend in taverns—taking their recreation, all together, in reading, or singing, or happy talk, or silent looking in the fire, and finally in sleep—to rise again, with the sun, and pray over the family Bible for just such another good day as the last. And so they lived, working out, each year, a little advance of thrift, just within the line of comfort.

No mode of life was ever more expensive; it was life at the expense of labor too stringent to allow the highest culture and the most proper enjoyment. Even the dress of it was more expensive than we shall ever see again. Still it was a life of honesty and simple content and sturdy victory. Immoralities, that rot down the vigor and humble the consciousness of families, were as much less frequent, as they had less thought of adventure, less to do with travel and trade and money, and were closer to nature and the simple life of home.

If they were sometimes drudged by their over-intense labor, still they were kept by it in a generally rugged state, both of body and mind. They kept a good digestion, which is itself no small part of a character. The mothers spent their nervous impulse on their muscles, and had so much less need of keeping down the excess, or calming the unspent lightning, by doses of anodyne. In the play of the wheel, they spun fibre too within, and in the weaving, wove it close and firm. They realized, to the full, the poet's picture of the maiden, who made a robust, happy life of peace, by the industry of her hands.

"She never feels the spleen's imagined pains,
Nor melancholy stagnates in her veins;
She never loses life in thoughtless ease,
Nor on the velvet couch invites disease;
Her homespun dress, in simple neatness lies,
And for no glaring equipage she sighs;
No midnight masquerade her beauty wears,
And health, not paint, the fading bloom repairs."

Be it true, as it may, that the mothers of the homespun age had a severe limit on their culture and accomplishments. Be it true that we demand a delicacy and elegance of manners impossible to them, under the rugged necessities they bore. Still there is, after all, something very respectable in good health, and a great many graces play in its look that we love to study, even if there be a little show of toughness in their charms. How much is there, too, in the sublime motherhood of health! Hence come, not always, I know, but oftenest, the heroes and the great minds gifted with volume and power and balanced for the many virtues of truth, courage, persistency, and all sorts of victory.

Probably enough the man who is heard threshing in his barn of a winter evening, by the light of a lantern, (I knew such an example,) will be seen driving his team next day, the coldest day of the year, through the deep snow to a distant wood-lot, to draw a load for a present to his minister. So the housewife that higgies for a half hour with the merchant over some small trade, is yet one that will keep watch, not unlikely, when the school-master, boarding round the district, comes to some hard quarter, and commence asking him to dinner, then to tea, then to stay over night, and literally boarding him, till the hard quarter is passed. Who now, in the great world of money, will do, not to say the same, as much, proportionally as much, in any of the pure hospitalities of life?

It is the homespun many, the simple Christian men and women of the century gone by, who bore their life-struggle faithfully in these valleys and among these hills, and who now are sleeping in the untitled graves of Christian worth and piety who have made the history of the State. These are they whom we are most especially to honor, and it is good for us all to see and know, in their example, how nobly fruitful and beneficent that virtue may be, which is too common to be distinguished, and is thought of only as the worth of unhistoric men. Worth indeed it is, that worth

which, being common, is the sub-structure and the prime condition of a happy social state, and of all the honors that dignify its history,—worth, not of men only, but quite as much of women; for you have seen, at every turn of my subject, how the age gone by receives a distinctive character from the queens of the distaff and the loom, and their princely motherhood. Let no woman imagine that she is without consequence, or motive to excellence, because she is not conspicuous. Oh, it is the greatness of woman that she is so much like the great powers of nature, back of the noise and clatter of the world's affairs, tempering all things with her benign influence only the more certainly because of her silence, greatest in her beneficence because most remote from ambition, most forgetful of herself and fame; a better nature in the world that only waits to bless it, and refuses to be known save in the successes of others, whom she makes conspicuous; satisfied most in the honors that come not to her—that “Her husband is known in the gates, when he sitteth among the elders of the land.”

We insert in this connection another extract from the same Discourse as published near the time of its delivery to enforce the views of the Editor on the efficiency of the “District School as it was,” in connection with other educational agencies [the minister's study, social library, and college] to make useful and eminent men.

But the schools—we must not pass by these, if we are to form a truthful and sufficient picture of the homespun days. The schoolmaster did not exactly go round the district to fit out the children's minds with learning, as the shoemaker often did to fit their feet with shoes, or the tailors to measure and cut for their bodies; but, to come as near it as possible, he boarded round, (a custom not yet gone by,) and the wood for the common fire was supplied in a way equally primitive, viz., by a contribution of loads from the several families, according to their several quantities of childhood. The children were all clothed alike in homespun; and the only signs of aristocracy were, that some were clean and some a degree less so, some in fine white and striped linen, some in brown tow crash; and, in particular, as I remember, with a certain feeling of quality I do not like to express, the good fathers of some testified the opinion they had of their children, by bringing fine round loads of hickory wood to warm them, while some others, I regret to say, brought only scanty, scraggy, ill-looking heaps of green oak, white birch, and heaps of green oak, white birch, and hemlock. Indeed, about all the bickerings of quality among the children, centered in the quality of the wood pile. There was no complaint, in those days, of the want of ventilation; for the large open fireplace held a considerable fraction of a cord of wood, and the windows took in just enough air to supply the combustion. Besides, the bigger lads were occasionally ventilated, by being sent out to cut wood enough to keep the fire in action. The seats were made of the outer slabs from the saw-mill, supported by slant legs driven into and a proper distance through auger holes, and planed smooth on the top by the rather tardy process of friction. But the spelling went on bravely, and we ciphered away again and again, always till we got through Loss and Gain. The more advanced of us, too, made light work of Lindley Murray, and went on to the parsing,

finally, of extracts from Shakspeare and Milton, till some of us began to think we had mastered their tough sentences in a more consequential sense of the term than was exactly true. Oh, I remember (about the remotest thing I can remember) that low seat, too high, nevertheless, to allow the feet to touch the floor, and that friendly teacher who had the address to start a first feeling of enthusiasm and awaken the first sense of power. He is living still, and whenever I think of him, he rises up to me in the far background of memory, as bright as if he had worn the seven stars in his hair. (I said he is living; yes, he is here to-day, God bless him!) How many others of you that are here assembled, recall these little primitive universities of homespun, where your mind was born, with a similar feeling of reverence, and homely satisfaction. Perhaps you remember, too, with a pleasure not less genuine, that you received the classic discipline of the university proper, under a dress of homespun, to be graduated, at the close, in the joint honors of broadcloth and the parchment.

In an Address delivered by the editor when Superintendent of Common Schools in Connecticut, before the State Teachers' Association held at Washington, (in which town the Parish of New Preston is mainly situated) in 1850, the following reference was made to the past school habits of the people.

The School Society in which we are assembled is a beautiful and striking illustration of what an agricultural people can do, under many disadvantages, to cultivate the minds and souls of the children and youth, and to send out a race of men to achieve for themselves wealth and distinction, and reflect a true glory on the rugged homesteads where their childhood and youth were nurtured. New Preston enjoys a wide, and will enjoy a still wider celebrity for the number of eminently useful, and in some departments of effort, eminently distinguished men, whose birthplace was on these rugged hillsides, and whose bodily energy, and whose freshness and force of mind were secured by the pure air, the rough exposure, the healthy sports, and laborious toil of their country life. Bred as boys were, and still are in these agricultural homes, they can endure longest the wear and tear of hard study; and in the calmness and seclusion of their outward life, they can acquire that habit of reflection which appropriates knowledge into the very substance of the mind. There is also a freshness of imagination,—nurtured by wandering over mountain and valley, and looking at all things whether fixed like the everlasting hills, or growing and waving like the forests which diversify their sides, or giving out music and life like the streams which leap down and between,—which, untired in its wing, takes long and delightful flights. There is ardor and eagerness after eminence, which gathers strength like a long pent fire, and breaks out with greater energy where it has room to show itself. Above all there is often, and may be always, a more perfect domestic education, as parents have their children more entirely within their control, and the home is more completely, for the time being, the whole world to the family. Wherever these favorable circumstances are combined with the advantages of good teachers, good books, and the personal influence of educated men, as clergymen and physicians, there will boyhood and youth receive its best training for a long life of useful and honorable effort. How

much the labors of such men as Jeremiah Day, Ebenezer Porter, in the pulpit, and in their pastoral and school visitations—how much that old social library which once brought so many of the great and the good of other towns and other counties to join your firesides—how much your teachers from time to time, combined with the habits of labor, of thrift, and strict domestic culture and training, has had to do in giving to our State and country such men as the Days, the Wheatons, the Bushnells, the Whittleseys—it will be impossible to determine. It is enough that this little parish, as described by Dr. Bushnell, "made up of the corners of three towns and the ragged ends and corners of twice as many mountains and stony-sided hills," has exhibited the highest results of industrial, intellectual and religious training. The power of this little parish (with less than a thousand inhabitants,) it is not too much to say, is felt in every part of our great nation. Recognized, of course, it is not; but still it is felt.

NOTE.

The following is an imperfect list of the truly eminent and useful men which the schools and domestic training of this little agricultural community in less than fifty years has given to the public service of the country.

Nathaniel Smith, a lawyer, a member of Congress, and Judge of the Superior Court.

Nathan Smith, Lawyer and Senator in Congress.

Perry Smith, Lawyer and Senator in Congress.

Daniel N. Brinsmade, Lawyer, member of General Assembly forty-three sessions, Justice of the quorum ten years.

Ephraim Kirby, United States District Judge, Commissioner of the Revenue, and first reporter of Judicial decisions in Connecticut.

Daniel Sheldon, Secretary of Legation to France.

Nathaniel Pitcher, Lieut.-Governor of New York, acting Governor after Dewitt Clinton's death.

Zina Pitcher, M. D., (brother of the above,) a distinguished scholar and physician of Detroit.

Rufus Easton, Lawyer, Delegate in Congress from Missouri.

Elisha Mitchell, Professor in North Carolina College, Chapel Hill.

Charles Davies, LL. D., Professor of Mathematics, West Point.

Thomas J. Davies, father of the above, Judge and High Sheriff in St. Lawrence County, New York.

David C. Judson, Sheriff of St. Lawrence County.

Charles A. Judson, Sheriff of Litchfield County.

Thomas Hastings, Professor of Sacred Music, New York.

Oriando Hastings, Lawyer, Rochester, N. Y.

Beth Hastings, M. D., Clinton, New York.

Thomas Goodell, M. D., Professor in several Medical Colleges, Utica.

Enos G. Mitchell, graduated at West Point, Capt. U. S. Army, died in Florida.

Isaac Goodell, M. D., distinguished Physician, Woodbridge.

Amasa Parker, Judge in Delaware County, N. Y.

George A. Calhoun, D. D., Clergyman, Coventry.

Henry Calhoun, Clergyman, Ohio.

Jeremiah Day, D. D., LL. D., President of Yale College.

Nathaniel S. Wheaton, D. D., ex-President of Trinity College.

Thomas Day, LL. D., Secretary of State, Reporter of Judicial decisions, &c.

Elisha Whittlesey, LL. D., member of Congress, &c.

Frederick Whittlesey, vice Chancellor, New York, member of Congress.

Henry N. Day, LL. D., Professor in Western Reserve College, &c.

FEMALE EDUCATION—PUPIL AND TEACHER.

LETTER FROM MRS. LUCY LANE ALLEN, b. 1791.

DEAR SIR: I am very glad, in compliance with your request, to give some reminiscences of my school days, both as pupil and teacher.

Summer School—Good Manners.

Eighty-four years ago last summer (1879) I commenced going to a district school in Scituate, Mass., and continued summer and winter until I was thirteen years of age. During the summer term all the pupils carried sewing or knitting, and had regular stints. Mine at one time, I remember, was twenty "perls" in the forenoon, and the same in the afternoon. I think some of the time I must have nearly earned my board by sewing, as my father having a number of apprentices, my sister and I made all their shirts, and did most of the family sewing.

As the most that we studied in school was reading, spelling, and writing, we had a good deal of time for work. In addition to the above branches, we had general exercises in learning Abbreviations, Key-sheet, Rules for Punctuation, Names of the Towns in the County, Public Officers, and Good Manners.

No arithmetic or geography was taught at that time. I think as much attention was given to teaching good manners as to anything else. We were practiced in "making our manners" going in and out of school, and to strangers passing by when we were out at play. Sometimes the pupils would arrange themselves in a line and bow or courtesy all together when the minister or a prominent person passed. We were requested to go directly home from school and "make our manners" to our parents. All the books I can remember using were Webster's spelling-book, the New England Primer, the American Preceptor, and the Bible, which the teacher or older scholars read aloud every morning.

In the summer school I was taught every variety of sewing, and I have now my "sampler" that I made at that time, which gives specimens of many kinds of fancy and useful needlework. They were as beautiful as the work done in the modern Kindergarten, and more beneficial, I think, as it combined the useful with the beautiful.

It instilled into our minds while young the idea that all should do their part towards the family support—to give as well as receive. This practice has had much to do in forming what is called the New England character.

In regard to discipline, I cannot remember of seeing any corporal punishment in the summer school, and but little in the winter. My aunt for a number of years engaged and examined all the teachers. In the summer school the teacher was paid \$1.00 a week and her board: the money was collected from the families according to the number of children sent, and not by a tax upon the district.

Winter School.

When I was thirteen my parents moved to Sudbury, Mass., where I attended school three winters to students from Harvard College, Hon. George Morey, Henry H. Fuller, Esq., classmates of Edward Everett. They were talented men and enthusiastic teachers. As one object of their teaching school was to gain a knowledge of country life, they visited

DISTRICT SCHOOL—SUMMER AND WINTER.

Occasionally the pupils were requested to meet the clergyman to recite the Assembly catechism. My salary was one dollar a week and my board, with the privilege of working for my board and earning another dollar. This I always did, and remember it with pleasure.

The parents were quite interested in the schools at that time and very generally attended the examinations at the close of the term. Here, as in Scituate, the summer school was supported by tuition fees and not by a tax upon the district. I sometimes think that the parents and pupils of the present time would take more interest and more would be accomplished if a small tuition was required, for, as a general thing, we value nothing that costs nothing.

I sometimes question whether the schools now fit the boys and girls for the actual duties of life better than seventy years ago. And when I hear my grandchildren talking about teaching arithmetic, algebra, and all the 'ologies, wonder if they are more useful than the sewing and knitting that I was taught more than eighty years ago.

Very respectfully, LUCY LANE ALLEN.

Influence of Such a Mother's Life.

MY DEAR AND HONORED FRIEND:

Brother Joseph has written you, inclosing a letter containing the reminiscences of our aged mother. I find he did not add what perhaps you may like to know and make mention of, viz.: The probable influence of my mother in determining her own kith and kin to enter the teaching profession, which she loved and was so successful in herself.

Her husband's younger brother, who attended school to her, and afterwards lived under her influence when and after graduating at Harvard, entered upon the teacher's profession sixty-one years ago, and has taught fifty-eight of the intervening years, and is now, at the ripe age of seventy-eight, a private tutor in our school (Mr. Phineas Allen). Four of her five sons and two of her three daughters (the other died at six years of age) have taught—the girls till their marriage, and the sons are now teaching in our school. Geo. E. Allen has taught forty-three years, Jos. A. Allen has taught forty years, I have taught thirty-seven years, and James T. Allen has taught thirty years. Thus you see the influence, and Mother even now is interested in all and each of our pupils. Many of her grandchildren are teachers. Very truly yours,

WEST NEWTON, December 5, 1879.

N. T. ALLEN.

"Saying the Catechism" Seventy-Five Years Ago.

From Mrs. Allen's Letter as well as from other Reminiscences of Common Schools as they were before the Revolution, "the saying" of the Westminster Catechism, as printed in the New England Primer, was an important function of the Common School. As a mode of fixing the formulas of the popular religion in the memory of each generation for ready reference, none can doubt its efficiency; but for all pedagogical purposes it seems to us absurd.

DISTRICT SCHOOL—SUMMER AND WINTER.

the parents of their pupils a good deal and made themselves very agreeable. They often came to my father's and spent the evening playing cards and discussing the questions of the day. These teachers gave much attention to reading, always reading over every new piece first themselves. I remember distinctly their reading "Plato, thou reasonest well," and "The spacious firmament on high" of Addison. Here I studied grammar for the first time, and became, as I thought, skillful in "parsing," in which the teachers took great interest.

Here also I commenced the study of arithmetic and went as far as the "Rule of Three." We put all the rules and work into a book called a Manuscript. These we took great pains to make beautiful by the use of different styles of writing and ornaments. This was passed around to the committee and visitors at the examination, showing our penmanship, as well as knowledge of arithmetic. Then I commenced Morse's geography, which had no maps. We committed to memory such parts as the teacher marked for us. This was supplemented by concert recitations of such facts, arranged by the teacher, as the names of the different states, and the countries of Europe, with their capitals. These I have never forgotten. The books that I remember reading from were "The American Preceptor," "Murray's Reader," "Columbian Orator," and "The Beauties of the Bible." Corporal punishment was rarely inflicted by the teachers; one never punished a scholar during the winter.

I think it is a loss to the schools and also to the students of Harvard, that this custom of teaching winters is not practiced more at this day.

Experience in Teaching.

Before I was seventeen years old I was requested to teach the summer school in the center of the town of Medfield, Mass. This I accepted, and was examined by Thomas Prentiss, D. D., in reading, writing, spelling, grammar, and sewing. Geography and arithmetic were not taught at that time in the summer schools. Between fifty and sixty pupils attended, some nearly as old as myself. Many of the boys and all of the girls brought work—straw-braiding, sewing, and knitting. I taught in that town four summers—until I married—never taking a stick into school or inflicting corporal punishment, as many of my pupils now living can testify. I was invited home with the children very often, and my success in discipline I think was owing in a great measure to my intimate acquaintance with the parents, and also to the fact that all of the pupils were busy at some work when not at their books. My "sampler," which was made while a pupil at Scituate, was copied by many of the girls, and my teaching generally was very much as I had been taught myself.

I attended singing school and sung in the choir under the direction of the late Dr. Lowell Mason, in this his native place. Although not a church-member, I was expected to attend the Friday lecture before communion. At such times the school was left in charge of the older pupils.

*For the mode of saying the Catechism to the clergymen in those days see Dr. Clarke's address before the New England Historic-Genealogical Society on the practice in the parish of Westhampton, Mass., in his (Dr. Clarke's) boyhood, *Barnard's Journal*, xxx, p. 379.

SCHOOLS FOR GIRLS AT HINGHAM.

You asked me to append to my account of my mother's school some notices of any other schools I knew of that educated the noble class of the old-fashioned ladies of Boston and vicinity.

I will add a brief notice of Mrs. Storrow's school at Hingham. She was the grandmother of Col. T. H. Higginson, the widow of an English officer, who educated his own beautiful and highly accomplished mother, the noble mother of Rev. W. H. Channing, and many of their contemporaries. Mrs. Storrow's school was in Hingham. Later, and in my time, there was another school in Hingham, of a remarkable character,—it was kept by the Misses Cushing, several cultivated ladies who kept a family school for some half a dozen, never more than ten pupils certainly, who lived with them. I have known many pupils of this school. Those best known to the world are the two Mrs. Hoopers (Wm. Sturgis's daughters of Boston), and Mrs. George Bancroft, the historian's wife. There the great object, to which all the studies were mainly subsidiary, was the cultivation of *character*, and this was effected by making the life a truly affectionate family life and *living with the girls*, so that they might learn how to make life beautiful and earnest, with all womanly virtues and the graces of literature. Perhaps Mrs. Bancroft would write you an account of that school.

The last descendant of one line from the first minister of the first church in Salem (the first originally organized church in America), was a Miss Hetty Higginson, who survived into my time, and kept a school for little children. She was a perfect specimen of the old-school lady, educated, like my mother, in English history, the literature and history of the world, and was full of vivacity, wit, genius for society, and yet never went abroad, but *lived with the children* of her contemporaries, who were classmates of hers in the school of her mother.

The main reason of this seclusion was, because she retained her loyalty to the throne of England, as her mother had done all through the Revolutionary war, and even subsisted mainly on a pension granted by King George to those who were faithful to him through that time.

But though she protested against the *new regime*, she was too lovely in disposition and gay with the unspoiled spirit of childhood to be bitter or belligerent. The character she gave to all her scholars was marked. She had boys and girls of two or three generations successively, and when they were men and women they still paid her a never-failing homage. On Sunday evenings the most cultivated men of Salem were in the habit of visiting their old school mistress, whose sparkling humor and graceful wisdom they valued for their age, as they had done the cherishing tenderness which presided over their earliest days.

Her sturdy loyalty inspired Hawthorne with the idea of his *Esther* in the "Province House Tales;" but he never saw Miss Higginson, and therefore *Esther* is a pale, melancholy shadow, while Miss Higginson dwells in the memory of all her pupils as an "immortal child" and "a joy forever."

E. P. PEABODY.

EDWARD EVERETT.

FEMALE EDUCATION.

There is a good deal of discussion at the present day on the subject of Women's Rights and her education. No one would be willing to allow that he wished to deprive them of their rights, and the only difficulty seems to be to settle what their rights are. The citizens of Boston, acting by their municipal representatives, have long since undertaken to answer this question in a practical way, as far as a city government can do it, by admitting the right of the girls to have, at the public expense, as good an education as the boys. It is not in the power of the city to amend our constitutions, so as to extend political privileges to the gentler sex, nor to alter the legislation which regulates the rights of property. But it was in the power of the city to withhold or to grant equal privileges of education; and it has decided that the free grammar schools of Boston should be open alike to boys and girls. This seems to me not only a recognition at the outset of the most important of Women's Rights, viz., equal participation in these institutions, but the best guaranty that if in anything else the sex is unjustly or unfairly dealt with, the remedy will come in due time. With the acknowledged equality of woman in general intellectual endowments, though tending in either sex to an appropriate development, with her admitted superiority to man in tact, sensibility, physical and moral endurance, quickness of perception, and power of accommodation to circumstances, give her for two or three generations equal advantages of mental culture, and the lords of creation will have to carry more guns than they do at present, to keep her out of the enjoyment of any thing which sound reasoning and fair experiment shall show to be of her rights.

I have, however, strong doubts whether, tried by this test, the result would be a participation in the performance of the political duties which the experience of the human race, in all ages, has nearly confined to the coarser sex. I do not rest this opinion solely on the fact that these duties do not seem congenial with the superior delicacy of woman, or compatible with the occupations which nature assigns to her in the domestic sphere. I think it would be found, on trial, that nothing would be gained—nothing changed for the better—by putting the sexes on the same footing, with respect, for instance, to the right of suffrage. Whether the wives and sisters agreed with the husbands and brothers, or differed from them—as this agreement or difference would, in the long run, exist equally in all parties—the result would be the same as at present. So, too, whether the wife or the husband had the stronger will, and so dictated the other's vote, as this, also, would be the same on all sides, the result would not be affected. So that it would be likely to turn out that the present arrangement, by which the men do the electing and the voting for both sexes, is a species of representation which promotes the convenience of all and does injustice to none.

Meantime for all the great desirable objects of life, the possession of equal advantages for the improvement of the mind, is of vastly greater importance than the participation of political power. There are three great objects of pursuit on earth—well-being, or happiness for ourselves and families; influence and control over others; and a good name with our fellow-men, while we live and when we are gone. Who needs be told, that, in the present state of the world, a good education is not indeed a sure, but by far the most likely means of obtaining all the ends which constitute material prosperity, competence, position, establishment in life; and that it also opens the purest sources of enjoyment. The happiest condition of human existence is unquestionably to be found in the domestic circle of what may be called the middle condition of society, in a family harmoniously united in the cultivation and enjoyment of the innocent and rational pleasures of literature, art and refined intercourse, equally removed from the grandeurs and the straits of society. These innocent and rational pleasures, and this solid happiness, are made equally accessible to both sexes by our admirable school system.

Then for influence over others, as it depends much more on personal qualities than on official prerogative, equality of education furnishes the amplest means of equal ascendancy. It is the mental and moral forces, not political power, which mainly govern the world. It is but a few years since the three greatest powers in Europe, two on one side and one on the other, engaged in a deadly

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struggle with each other to decide the fate of the Turkish empire; three Christian powers straining every nerve, the one to overthrow, the two others to uphold the once great and formidable, but now decaying and effete Mohammedan despotism of Western Asia. Not less than half a million of men were concentrated in the Crimea, and all the military talent of the age was called forth in the contest? And who bore off the acknowledged palm of energy, usefulness and real power in that tremendous contest. Not emperors and kings, not generals, admirals or engineers, launching from impregnable fortresses and blazing intrenchments, the three-bolted thunders of war. No, but an English girl, bred up in the privacy of domestic life, and appearing on that dread stage of human action and suffering, in no higher character than that of a nurse.

And then for fame, to which, by a natural instinct, the ingenious soul aspires:

"—The spur which the clear spirit doth raise,
(The last infirmity of noble mind.)
To scorn delights and live laborious days"—

need I say, that the surest path to a reputation for the mass of mankind is by intellectual improvement; and that in this respect, therefore, our school system places the sexes on an equality. Consider for a moment the spectacle presented by the reign of Louis XIV., the Augustan age of France, rich in the brightest names of her literature, philosophy, politics and war—Pascal, Descartes, Corneille, Racine, La Fontaine, Moliere, Bossuet, Fenelon, Bourdaloue, Massillon, Colbert, Conde, Turenne, Catinat. Among all these illustrious names there is not one that shines with a brighter or purer ray than Madame de Sevigne; not one whose writings are more extensively read by posterity; not one in whose domestic life and personal character all future ages will probably take a deeper interest. The other distinguished individuals whom I have mentioned, we regard with cold admiration, as personages in the great drama of history. We feel as if Madame de Sevigne belonged to our own families. The familiar letters principally to her daughter, written by this virtuous and accomplished woman, who preserved her purity in a licentious court, who thought with vigor and wrote with simplicity, earnestness, and true wit in a pedantic and affected age, have given her a place among the celebrities of France, which the most distinguished of them might envy.

Apart then, girls, from a preparation for the pursuits, duties, and enjoyments of life, which more especially pertain to your sex, in the present organization of society, you possess in these advantages of education the means of usefulness and (if that be an object) of reputation, which, without these, would be, in a great degree, monopolized by the stronger sex. The keys of knowledge are placed in your hands, from its elemental principles up to the higher branches of useful learning. These, however, are topics too familiar on these occasions to be dwelt upon, and I will conclude by offering you my best wishes, that the reputation already acquired by the Dwight School for girls may be maintained under the new organization; that your improvement may be proportioned to your advantages; that your progress may equal the warmest wishes of your teachers, parents, and friends; and that you may grow up to the enjoyment of the best blessings of this world, and the brightest and highest hopes of the world to come.

KINDERGARTEN WORK IN UNITED STATES.

PIONEERS IN IMPROVED CHILD CULTURE.

Our readers are not unfamiliar with the subjects and methods of elementary instruction pursued in the Dame Schools, District Schools, and Common Schools generally, as described by pupils and teachers in the same about the beginning of this century.* We have given elsewhere the history of Infant Schools, and the establishment of the Primary School, as the first grade of public instruction in several of our chief cities. We add in this chapter extracts and suggestions, by one of the most advanced educators of the country,† in letters written in 1828 and 1838, which, if acted on at the time, would have put the children of the land into a course of development, that would at a much earlier day have reached the present stage of the Kindergarten.

THOMAS H. GALLAUDET.

In March, 1828, Rev. Thomas H. Gallaudet, Principal of the American Asylum for Deaf Mutes at Hartford, addressed a letter to a friend in Boston, from which the following extracts are taken.

I have thought, for a long time, that the attention of the public is by no means sufficiently directed to the education of children and youth in its earliest stages, I mean between the ages of three and eight. You know what is doing in England on this subject, at the original instigation of the distinguished Mr. Brougham. I am told that there is now two hundred infant schools in England, and that a great national society is about to be formed with reference to this object.

*Series of articles in American Journal of Education (volumes xlii to xxx) on *Schools as they were*, about the beginning of this century, by Noah Webster, President Humphrey of Amherst College, President Day, and Professor Stillman of Yale College, President Nott, of Union College, Dr. Bushnell, Peter Parley (S. J. Goodrich), Henry R. Oliver, J. S. Buckingham, Dr. Darlington, and other pupils and teachers of the District and Common Schools in different States. These articles are brought together, as far as then published, in volume xxv, and in the editor's monogram, entitled, *Historical Development of Education in the United States*, issued in 1876. The whole series will be reprinted in connection with a History of the original Free or Endowed Grammar Schools of Massachusetts and other Colonies, and the Incorporated Academies and Public High Schools of later origin.

†Mr. Gallaudet, in 1825, addressed the public through the Connecticut Observer, on a *Plan of a Seminary for the education of instructors of youth*, the first elaborated plan of a normal school in this country; in 1826 he suggested and assisted in organising at Hartford, Conn., one of the earliest Associations for the improvement of common schools; in 1827, he proposed and assisted in the establishment of an Infant School in Hartford, and about the same time in connection with William C. Woodbridge, proposed the establishment of a Teacher's Seminary in Hartford, one or two years in advance of the Seminary of the same name in Andover, Mass.; in 1831 he was elected to the Chair of the Philosophy of Education in the New York University; in 1835 he was urged to become principal of the Andover Teachers' Seminary; in 1838 he was invited to take charge of the first State Normal School of Massachusetts, and in the same year he was elected Secretary of the State Board of Commissioners of Common Schools for Connecticut—See Life in vol. I, p. 417-444.

Amid all the other projects of doing good, have Christians felt the importance of directing greater efforts to the *religious* as well as intellectual instruction of quite young children, especially the children of the Church, upon an intelligible, rational, and philosophical plan? Will not most Christian parents admit, that, to say the least, the education of their children till the age of six or seven years is conducted in a very loose and desultory way? How few, very few, suitable books, especially on religious subjects, are to be found for children of that age, let our Sabbath-school teachers testify. In developing the intellectual and moral powers of children, in teaching them language, and in conveying knowledge, especially religious truth, to their minds, is it not of importance to begin right?

May not great improvements in the earliest stages of education be reasonably anticipated? Ought not great efforts to be made to have them introduced?

I have been teaching infantile minds for ten years, daily and laboriously. I think I see clearly how I could bring the results of my experience to bear upon the minds of children who can hear and speak, so as to produce most important effects in the early stages of education, and also upon the preparation of suitable books, especially of a religious kind, which would greatly, under the blessing of God, promote the early growth of piety in the human heart. What an aid would such books afford both to parents and teachers!

1. Suppose, in a city like Boston, some ten or twelve families should unite and establish a private school for the instruction of their children under six or seven years of age, and I should take charge of it for one year, devoting to it about five hours a day, and having sufficient vacation for relaxation.

In such a school and in such a time I could apply the principles which we have found so successful in teaching the deaf and dumb, and devise, arrange, and mature, a new, and permit me to say, more rational mode of instruction than any now in operation. I speak of a private school, because I had rather begin in a noiseless way, and have the best opportunity of being able to present to the public, with a good degree of confidence, a system of instruction for such young minds.

2. At the end of the year, or sooner if all things were ready, I would show the results of my efforts and I am sanguine enough to believe that they would both interest and surprise all intelligent and benevolent minds. I would then propose to enlarge the school to any practicable extent, and make it a permanent model school for the education of young children, on philosophical and evangelical principles.

3. In such a school, made if thought best a public one, or continued as a private one for the education of the children of the higher classes of society, persons might easily be qualified to diffuse the system pursued, to any extent, throughout our country, both among the children of the poor, in public establishments, and among those of the more affluent in private ones. What good might thus be done, when you consider the whole youthful population of the country!

4. At first, I should expect to devote myself personally to the actual details of teaching, having an assistant, however, who, by becoming familiarly acquainted with my mode of instruction, would be qualified to aid in the contemplated enlargement of the school.

5. Eventually, by training up suitable assistants, I should expect to be released from many of the details of teaching, having still the constant and daily oversight of the school, but thus finding leisure to prepare books for such little children, which, being the results of actual experience, and being tested among my own pupils, would possess many and great advantages for being used in other similar schools, in Sabbath-schools, and in families.

6. Such a school should eventually be located in a healthful and pleasant part of the city, having ample play-grounds for the children, and my own residence, if possible, forming a part of the general establishment.

7. Do not think me chimerical; but I must go still further—the field of enterprise opens wide before me. Connected with the permanent model school, and in the same or a contiguous building, should be “An Athenæum of Juvenile Literature.” The funds, small in amount, necessary to carry it into effect should be raised by shares in stock, entitling each stockholder to its advantages. Here I would have collected all the books published in our own country, in England, and in France, or, at any rate, most of them, for the use of children in the early stages of education, together with all the practical treatises on this subject. Copies of all books published in our own country would, I have no doubt, be cheerfully furnished gratis. I would also have all the ingenious apparatus and contrivances employed in the instruction of children here collected. Such an Athenæum would exhibit all that is doing in this interesting department of education; it would be a source of great gratification and improvement to parents, to teachers, and to all interested in the subject; it would furnish many valuable books for republication; and it would afford me a great deal of valuable information with regard to still further improvements in the model school, and in the preparation of school books.

8. Have patience still. I would have connected with the establishment a “Child’s Museum,” containing objects calculated not only to gratify the curiosity of little folks, but also furnishing the means of conversing with them on subjects which, without such objects, it would be very difficult to explain intelligibly to them. Such a museum would be of immense advantage to the model school. It would receive ample donations from the benevolent; and by admitting the public at suitable stated times, at a moderate charge, would support itself. I should be willing to undertake it at my own risk.

9. Once more, and I have done. Should I go to Boston or elsewhere, in the providence of God, for such objects, I would propose to the church to which I should attach myself, to take the children of the members of the church, and of such of the society as would wish to unite with them on the Sabbath, and have a little (or perhaps it would be a large) congregation of youth under ten or twelve years of age, with whom I would pray, and to whom I would preach, in a manner suited to their capacity. What an interest would thus be excited in their minds, instead of that tediousness which they feel in attending, as they now do, on services which they cannot understand! Would not such a plan, if successfully carried into effect, be worthy of being adopted extensively?

You see how I would thus become the children’s teacher and friend and spiritual guide. Work enough for a life, if Providence should afford strength. In all that I have said I beg to be considered as giving no pledge. Such plans I have revolved in my own mind, and now suggest them to yours.

The suggestions of this letter are all in the line of educational development in which Froebel was at the time moving in Keilhau. They were not acted on, at least in the way proposed by Mr. Gallaudet. He soon after resigned his position in the American Asylum, and devoted his rare ability in child culture to contributions to religious juvenile literature,* and to the superintendence of a school for little children in his own family.

In 1838, in reply to inquiries addressed to him by a committee of the Primary School Board of Boston, charged with the establishment of a Model School for children between the ages of four and seven years, Mr. Gallaudet wrote as follows:

* Child’s Book on the Soul, Child’s Book of Bible Stories, Youth’s Book on Natural Theology, Child’s Picture Defining and Reading Book, and Mother’s Primer.

We have much yet to learn in the department of juvenile education. Had I the care of such a school, I should feel this deeply. I would adopt pertinaciously no particular system, but commence with a few simple principles of procedure, and preserve as much as possible the features of the family state in the school; feel my way along, moulding things into shape gradually, altering, amending, and abolishing, when necessary, and slowly maturing what I might hope, at the expiration of some four or five years, to call a model school. It seems to me that everything depends on him whom you get as the principal of such an institution. He should be a man of piety, simplicity, childlike and Christianlike; a man of prayer, of practical, everyday, self-denying benevolence, who loves to study his Bible, imbibe its spirit, and to make it his constant counselor and guide. He should have genuine originality of mind, and the power of investigation; be wedded to no system, neither his own or, to one of others; apt to learn as well as to teach; ready to hear suggestions, and to profit by them; speculative, yet practical; enthusiastic, yet cautious; and, above all, be able to enter into the very souls of children, to think as they think, and to feel as they feel, loving them as if he were their father, and winning them by his looks, voice, manners, and conversation to love him and to confide in him. He should have had experience in teaching, the more the better, and have acquired a tact of managing young pupils, but without anything pedagogically stiff, or formally dogmatic, or unyielding.

Find such a man, or such a woman, and it seems to me that you will have gone through more than half of your labor. Give such an individual the results of your inquiries, and your general directions as to the plan (as simple as possible, and susceptible of continual modification, as the light of experience shall be cast upon it,) that is to be pursued. Treat him with great confidence; let him feel the laudable ambition of himself devising and maturing, under your auspices and supervision, but without dictating the precise course which he is to follow, what may at length truly deserve the high appellation of a model primary school, worthy of universal praise and imitation. Excuse the freedom with which I give you these terse hints.

While I think on the one hand that the actual amount of book-studying to be pursued in the school which you propose should be comparatively small, that there should be no pushing forward the young and tender minds in it, in a way to make them precocious, or the school a wonder for the early attainments it can exhibit, and everything should be done to cultivate to the highest point of perfection bodily health, cheerfulness, elastic buoyancy of happy feeling, pious and benevolent affections, taste, good habits and manners of the children, and to impart the knowledge suited to their age and capacity; on the other hand, while I contemplate what the education (using the word in its comprehensive import) of a child is from the age of four to that of seven, and the powerful influence for good which a model school for such children, judiciously conducted, might exert throughout our whole country, I feel anxious that the head of it should be worthy of the elevated station he would be called to fill.

But can all our primary schools hope to have such an individual to conduct them? That cannot be expected; but you are to mature a system; you are to hold up a model; you hope to set a great moral machinery in motion, on a somewhat new and improved principle. You need no common mind to be your successful agent in doing this.

Find this mind, and look to God for His guidance and blessing, and the rest of your work will be easy.

[The Model School was established with "the individual" and "mind," referred to by Mr. Gallaudet, left out, and although it did much good, this good was in the line of class instruction, and not in that of individual development—the harmonious growth of the entire human being by natural methods.—Ed.]

THE KINDERGARTEN IN NORMAL TRAINING.

Causes of Failure and Subsequent Success in the New York Normal College.

LETTER OF THOMAS HUNTER, PH. D., *President.*

Utterly disgusted with the barbarous system of restraint, ignorantly called "discipline," in vogue in some of the primary schools of the city, I had resolved, on the establishment of the Normal College, that our pupil-teachers should be trained to a higher and better knowledge of child nature. With this object in view I carefully studied the life, the labors, and the system of the immortal Froebel, and found in his Kindergarten the true foundation of all correct teaching—a deep, broad, natural foundation, capable of sustaining the most solid superstructure.

The key-note of the Kindergarten is the natural activity of the child, which is utilized for purposes of bodily, moral, and mental growth. The child needs physical exercise. Play is a necessity of its nature. The simple but profoundly philosophical mind of Froebel seized this necessity and turned it into a powerful instrument of culture. He adapted and gave to the world the celebrated games which are now amusing, developing, and instructing thousands of children all over the world.

Any one who has observed the habits of children can scarcely avoid the conclusion that man is born with an instinctive desire to destroy; and that "the natural state of man is war." Every parent realizes this to his cost. The child delights to pick things to pieces, to pluck up flowers, to break shrubs, to rob birds' nests, to smash the eggs, to quarrel, to fight, and to be, in fact, a most cruel little animal. It takes the constant vigilant care of a wise mother to check and cure these natural propensities. And hence, long before Froebel's time, lettered blocks and other agencies were employed to minister to the child's natural desire to construct and destroy. It may be worthy of notice that while the child seems pleased with the work of building his blocks into an imaginary house or church, his joy is unbounded and his laugh the loudest when he destroys the work of his own hands and beholds the little edifice a heap of ruins. Culture has done wonders in the vegetable kingdom, more certainly than it has done in the animal; for the reason, perhaps, that the former passively submits, while the latter actively resists. With all the barbarian races, as far back as history reaches, destructiveness has been their characteristic; and wherever man has become civilized he has become a builder. Constructiveness has been the visible sign of his civilization. Destructiveness is natural activity viciously exercised; constructiveness is natural activity cultivated and employed for beneficent purposes; and this truth is the basis of the Kindergarten, of the weaving, and making and building, and instructive amusements which will ere long work a great reform in professional teaching.

The common schools were established to conserve the state. This is the only logical reason for their existence. If the state could be con-

served without them, it has no more right to supply education than it has to supply paintings, statuary, or any other expensive luxury. If all people were wealthy a common school system would be unnecessary. But since the great majority are poor, and struggling for a bare subsistence, and the condition of orphanage and half-orphanage compels children at a very tender age to go forth into the world to fight for existence, since millions of parents are ignorant, or depraved, or selfish, and either will not or can not give their children an education, the state must save itself from destruction by maintaining a system of common schools. Charity schools or free schools will flourish in a monarchy where society is divided into castes, and where young people are taught "to order themselves lowly and reverently before their betters," but will not thrive in a republican atmosphere where there are no "betters"—at least before the law. In a republic the common school is a common necessity. But the common school is far from perfect. Teachers have long known and pointed out its imperfections, not for the purpose of injuring but of improving it. In doing this we have furnished the enemies of the system the very technical terms which enabled them to assail it, and which, but for us, they would never have known. Did the "citizen and tax-payer" ever reflect on what it costs to hang one of these neglected waifs? From the policeman to the prison, with all its wardens and keepers, through the court with its judges, prosecuting officers, and costly appliances, to the sheriff, who finally hurls the wretch into eternity, the cost is simply enormous; and the money, if expended on education, would give a collegiate education to a dozen orphans. In the ratio in which we multiply schools we diminish crime, which, after all, is the heaviest burden on the "citizen and tax-payer." We are aware that a snobbish Anglicised American, more fitted for the region of St. James than for the land of Jefferson, has asserted that the common school is the nursery of crime; but as he did not give one particle of proof, and as his articles were full of mistakes and redolent of Tory prejudices, we must still adhere to our statement, and insist upon the multiplication of schools as a mere matter of economy. But the schools, to be truly economical, must be thoroughly efficient. The system must be thoroughly graded, commencing with the Kindergarten and passing up to the high and normal school. This gives a head, trunk, limbs, and feet—a completely organized body.

Deeply impressed with the necessity of a Kindergarten in the "model school" connected with the Normal College, I requested the Committee in charge to employ an experienced Kindergarten, and to expend the necessary amount of money in the purchase of material. The request was granted, Froebel's games were procured, and Dr. Douai and his daughter employed. In justice to both it must be stated that they proved themselves excellent teachers, and that the subsequent failure was no fault of theirs. If Dr. Douai was to blame at all, it was because he did not insist upon the first essential requisite of success; he did not insist upon having children of the right age; or if he did insist, his insistence availed him nothing. His first step was fatal. *He began the Kindergarten with children seven, eight, nine, ten, and eleven years old.* Unfortunately the College was nearly half a mile from the "Model School", so that I

found it difficult to give Dr. Douai that aid and support which he needed. The principal of the "Model School" had no faith in it and ridiculed the idea of "teaching children to play." She took special pains to inform the different members of the Committee on the College that the introduction and maintenance of the Kindergarten was a useless waste of the public money. It should be remembered that, at that time (1870), Froebel's system was comparatively new to America, and that its principles were but imperfectly comprehended, even by the majority of eminent teachers. Thus failed my first attempt to establish the Kindergarten.

Although I must, in justice, accept my fair share of the blame, the failure was not without its benefits. It was to me a profitable lesson. It showed me the proper conditions under which the Kindergarten could be made a success. These conditions are as follows:

1. An able and thoroughly trained Kindergartner.
2. A uniform class of children of the *average* age of four years.
3. A full supply of the requisite material.
4. A principal teacher in full sympathy with the Kindergarten.

An American, or at least a lady with whom English is the mother tongue, will succeed most easily among American children. A continental European may be abler and more experienced; but the slightest *accent* is an impediment, for one of the principal aims of the teacher is to cultivate language and harmony. The true Kindergartner should be able and willing to perform all the functions of a wise educated mother.

Accordingly when the "Model School," now the Training Department, was transferred in 1874 to the new building erected for its use, and connected with the College by a covered causeway, one of its critic teachers, thoroughly adapted by nature and education for the work, completely mastered the principles and practice of the Kindergarten under Mrs. Kraus, and having been promoted by the Committee to the position of Kindergartner, she subsequently introduced the system with the most satisfactory and gratifying results. Notwithstanding the fact that we use the Kindergarten as an experimental class for the pupil-teachers of the College, the demand for admission is so great that it is no exaggeration to say that we could form ten classes, had we the necessary accommodations.

The question naturally arises, what is the effect of the kindergarten instruction on the children when they reach the higher grades of the school? The effect has been tested by comparing them with children who have not had the benefits of the Kindergarten; and we have invariably found that the children trained in the Kindergarten are brighter, quicker, and more intelligent; and that especially in all school work, such as writing and drawing, requiring muscular power and flexibility in the wrist and fingers, they pre-eminently excel.

There should be a Kindergarten class in every primary school in the land. Of course the children's garden in which to perform their games, in great cities or towns, is out of the question. Children play in the basement, in the garret, in the nursery. How many children in New York play in a garden? The children in the primary schools can use

the play ground and the class-room, and have ample accommodation for many of the practices of the Kindergarten.

One great benefit to be derived from the Kindergarten has not been sufficiently dwelt upon—one that should occupy the attention of the patriot and the political economist—and that is that *the principles and practices of the Kindergarten unconsciously create and foster a taste for mechanical trades*. In these days, when the great majority of young men seek the counting-house and the learned profession, in order to escape manual labor, it becomes a matter of great importance to extend a system of instruction which inculcates a love and respect for work and the working-man. All the little songs about the farmer, the cooper, the carpenter, etc., while cultivating the ear for harmony, insensibly lead the children to form a high opinion of all industrial occupations.

The poor, and especially the poor in great cities, most need the refining and ennobling influence of the Kindergarten. Among this class, the wisdom, the kindness, the care of an educated motherly teacher (i.e. the Kindergarten) could accomplish the greatest amount of good. She can mould them at the most plastic age, and thus prevent a great deal of future crime. But it is impossible to do justice to this part of the subject in a short article like the present.

The pupil-teachers of the Normal College learn through the Kindergarten a great deal of child nature which they could not otherwise learn; and although they find no Kindergarten classes in the public schools to teach, they enter upon their work with a loftier idea of their duties and responsibilities, and with a broader humanity for the errors and miseries of their fellow beings.

NOTE BY THE EDITOR.

The time will soon come, we trust, when the Kindergarten will have a Transition Class composed of children between the ages of five and seven years, and the Primary School will modify its classification and methods, so as to continue the work of development begun in the Kindergarten by further applications of Froebel's method.

In the State Normal School building in Baltimore, and under the supervision of Prof. M. A. Newell, the principal and state superintendent, a training class and Kindergarten was conducted by Miss Anna W. Barnard, a graduate of Miss Burritt in 1879-80. The four ladies who graduated in 1880 are now conducting Kindergartens in Baltimore and Washington. The success, both of the training class and the Kindergarten, was unquestioned, and the principle and methods of Froebel's system Prof. Newell holds in the highest estimation as the basis of all child culture and normal training; but the reduced appropriation for the support of the state Normal School prevented his continuing the work so auspiciously begun, mainly by private resources [donation by Mrs. Elizabeth Thompson].

A Training Class and Model Kindergarten have been established in the State Normal School at Oshkosh, in Wisconsin, in the State Normal School of Minnesota at Winona, and in the Oswego Training School, by Prof. Sheldon.

REMINISCENCES OF KINDERGARTEN WORK.

BY MRS. MARIA KRAUS BOELKE.

*Addressed to Dr. Henry Barnard.**

In compliance with your request to communicate my experience in Kindergarten work, as well as my preparations for the same, I begin at the beginning with some particulars of home and school training, which you think was better than any special course that could have been projected by Fröbel himself.

I am a native of Hagenow, in the Grand Duchy of Mecklenburg-Schwerin, where I was born Nov. 8, 1836.

Dr. Ernst Boalte, my father, the oldest of thirteen children, was by profession a lawyer, and for forty-six years discharged the duties of judge and local magistrate. On his side we were descended from Admiral Peter LeFort, who took a prominent part in Russian maritime affairs under Peter the Great. My father's immediate ancestors were in the public service, and his Aunt Fanny Tarnow was well known as a popular writer, as is Amély also his sister. My mother was a daughter of Hofrath August Ehlers. Her family included many professional men; and with such large connections our home was, from my earliest recollections, the center of literary meetings, musical entertainments, and dinner, tea, and coffee parties, which naturally carried along with them much social cultivation.

DOMESTIC TRAINING.

Although Kindertartens were not yet in existence, the occupations which Fröbel has systematized in the new education, were in requisition in the family nurture of our household. Building with blocks, tablet-laying games, form-laying with sticks and seeds, were much practiced. Beads were used for counting and inventing patterns, either by threading them, or by pressing them into wax. Baskets were woven of rushes, grasses, and straw, sometimes intermingled

Extract from Dr. Barnard's letter:

"I beg you will jot down all those interesting particulars which you were so kind as to narrate to me of your own early home and self-training, as well as of your special studies of Fröbel's principles and method at Hamburg, and your own veritable Kindergarten practice before you ever heard of Fröbel, as well as after. They at once confirm the sagacity of the great master of child culture, by showing his system to be in accordance with nature, and indicate the type of character, education, and training required for the highest success in Kindergarten work. I doubt if Fröbel could have projected a special course more admirably fitted than that which, in the providence of God, you pursued. Such Reminiscences as yours are full of interest and instruction to all educators.

with ribbons. Forms were perforated and sewn in colored silks. What now is called "mat-weaving," we practiced with worsteds on a wooden frame, with narrow ribbons and in leather. Certain forms were folded from the square and oblong piece of paper. The scissors were used for cutting out various useful and ornamental forms in paper and cloth. Card modeling was a charming resource during the long winter evenings. Drawing, and also modeling, was much practiced with potter's-clay, wax,—and on baking day. The dolls were not forgotten. I had twenty-one dolls, and a pumpkin, when I could have it, which was dressed like a baby, and the clothes for this large family I learned to make myself. We had a little kitchen, and learned to cook many dishes in play. My mother was our guide and friend in all this; she made the nursery the pleasantest room in the house. Each of us children owned a little garden, where we were taught to grow various vegetables and flowers. In our yard we had various apparatus for gymnastics, a see-saw, a climbing-pole, a balancing-board; besides there was found a tame deer that often lay in one kennel with the large dog; also cows, horses, a goat, a sheep, rabbits, guinea-pigs, a porcupine, an owl, and a stork. We had more liberty than other children, and our family, though aristocratic, was often called "the small Republic." Our parents were our best friends, and good companions, although we stood in a little awe of our father. The latter told us in continuous evenings the story of Robinson Crusoe; these evenings were most instructive, and ended with the treat of "roasting potatoes as Robinson Crusoe was said to have done."

I began to learn to read with a gentleman teacher when four years old, in a class of twelve little boys and girls, all about my age. Only one hour daily was given to this, to writing and arithmetic. Another hour was given to knitting and sewing, and a third hour for dancing the "Minuet" with my two elder brothers and sister, under a dancing master; this dance we had finally to execute "en costume," at a ball. From my sixth to seventh year I joined a small class of two boys and three girls, for three hours daily, when we were taught the following subjects by one of the first clergymen of the city, viz.: four hours per week were devoted to Bible-stories; geography intermingled with universal and natural History; German reading and writing; learning by heart of poetry and hymns. Piano lessons I received from the Cantor of the church. Besides this, my brothers and sisters and I, as well as several other children of the so-called upper class, joined daily in the afternoons one hour in the instruction given to the poor children, thus teaching us early not to

measure ourselves with others according to rank, pretty clothes, good home, etc., but rather according to our own worth. When I was seven years old my father engaged a special teacher for us, who lived in our family, namely a Candidatus Theologie, Mr. Massmann, who was named to us "as a man who never in all his life received a punishment." This gentleman stayed three years with us. We received instruction in the morning and afternoon; Mr. M. superintended also our preparations for the next day, and gave us piano and singing lessons, he being a first-class musician, both vocally and on the piano. My mother also was a pianist, and my father, besides the piano, played the flute and the violin. Latin and French were commenced, mathematics, universal history, geography, arithmetic, drawing, and natural history were taught. In our daily excursions we were introduced to the wonders of nature; he accompanied us to the blacksmith's, joiner's, turner's, weaver's, baker's, pottery, etc., and we had thus most practical instructive lessons; on returning home, we made experiments. Mr. M. was a good gymnast, and became also our teacher in this. Skating we were taught,—sleighting, a snow-man, and snow-balling belonged to the pleasures in winter. Exercise on the balancing-board and target-shooting were among the pleasures in summer. Mr. M. left us, on receiving a government appointment. My second brother and I then were sent to the "Candidaten Schule," i.e., a school for boys and girls, conducted by two theologians, where we continued our studies commenced under Mr. M. In the afternoons I accompanied my eldest sister, for one hour's instruction, to the Rector, who imparted to us chiefly *general knowledge*, universal history, and literature.

In 1848 the great Revolution came, when my father, who had been chief magistrate hitherto, retired. The entire event made, necessarily, a deep and lasting impression on our young minds. We moved, by invitation of the Grand Duke, to the summer residence, Ludwigslust,—another great event in our young lives. My sisters and I now were sent to a private girls' school, or rather "Class," which occupied us only for three hours in the mornings; this class had eighteen girls, in two divisions, and was conducted by a true pedagogue, Director Wächtler, and further instruction was given by two theologians, Pastor Dankert and Rector Willbrandt. The instruction comprised elementary branches, physics, mathematics, astronomy, botany, composition, literature. We made excursions with our teachers, and often in the evening we studied the stars with Pastor D., and were taught how to make various apparatus necessary for our instruction. In the afternoon French was studied with

a lady teacher, and I learned to sew and make fancy work. Piano lessons and drawing was studied under masters. On Saturday afternoons a Professor of the Fine Arts, a friend of our family, took me to the Art Gallery of the Grand Ducal castle, which I considered, young as I was, one of the greatest treats. The rest of the time I devoted to my dolls, twenty-one in number, the largest being two feet long, the smallest one inch; their clothes had to be mended, washed, and ironed; the dolls' house, consisting of a parlor, dining-room, bed-room, kitchen, pantry, had to be kept in order. A younger sister of mine, usually called my twin-sister, because of our great resemblance to each other, asked me often to play *loud* with my dolls, so that she could play the same with *her* dolls. I lived partly in fairy-land; I saw fairies, life, wonders in each flower—among the stones, insects, etc., which made me the center of my little friends, for, as they said, "I could tell such pretty stories." Once each week we cooked a "dolls' dinner;" or we invited our friends, and *we* all were cooks, preparing our own meal under the supervision of an adult. In my father's study I had a place where I was allowed to prepare for my lessons. I had to perform certain little household duties; for instance, I filtered the coffee for my father and mother in the morning, prepared our luncheon for school, and, whenever at leisure, had to take care of my youngest brother, a mere babe, who showed a special affection for me and I also for him. Thus I grew to be fourteen years old, when our class broke up, the teachers receiving government appointments. Many diversions interrupted our daily routine; a party, dancing lessons, a game, or play rather, in the garden of one of the parents of the girls of our class. Conjointly we made walks in the beautiful park, or went skating, etc. A new girls' school was opened, and our work became very hard; for from eight to twelve, and from two to four o'clock, we received instruction, besides the preparatory work at home, which occupied us about two hours more. I must say, I did enjoy this, but at my age it proved to be too severe work. French conversation and German was one of the chief studies; also German grammar, geography, universal history, natural history, arithmetic (algebra), geometry, mathematics, natural philosophy (physics), literature, drawing, singing, composition, sewing and fancy work, Bible instruction, recitation. Among our teachers were again two clergymen, the Director Ackerman of the teachers' seminary, and two other teachers from the same Institute.

When fifteen years old my health broke completely down, and I had to give up school, having held the head place among my class-

mates for years. About this time my father was appointed by the government, Judge and Chief Magistrate of another city, and we had to move there. I was sent to the girls' school, but was disgusted with its standard, management, and spirit, and therefore did not continue to attend. I was sent to Hamburg, to the home of one of the first patrician families, the head of which had been a fellow-student with my father at the University of Göttingen. I spent about seven months in this family, the elegant surroundings of which were refining in themselves. In one large ball-room I could sit by the hour; the walls were lined with yellow marble, one side being a single massive looking-glass, and the border above being a cast of one of Thorwaldsen's master-pieces. The stair-case in this house was made of white marble, and its railing of bright brass. Another room was called "the Chinese room," its walls being hung with heavy yellow silk, and the furniture was covered with the same, beautiful Chinese ornaments being everywhere. Another room was a "fine library," another "the picture gallery," etc. The youngest daughter was of my own age.

We studied drawing, Bible literature, piano, natural phenomena and health; in modeling I received from the eldest daughter my first ideas. Having attained the age of sixteen I returned home, where I continued to study by myself in a little studio assigned to me. I took up the following subjects in regular order; Becker's Universal History, Ungar's Geography, literature, arithmetic, drawing, music. I was further initiated in dress-making, together with four young friends of mine, under a regular dress-maker, and also fancy-work, the art of cooking, household management, French, etc. A great deal of information was received from my father, in conversation during a daily, two hour's walk, or by discussions at home. Our reading matter were biographies, geographical books, historical ones, etc. My father made it for all of us a rule, with only rare exceptions, that—

"Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise."

When eighteen years old I received religious instruction by our clergyman, and finally was confirmed. After this I was introduced into society, and a happy time began. The afternoon from two till four o'clock belonged to us to spend just as we liked best. Generally I entertained a large flock of poor children on the meadow near our house, and on Saturdays those children received a penny, who during the week had their faces and hands clean; or I visited the *Kinder-und Bewahranstalt* (Crèche), and for a while I

hoped to be able to assist the old matron; but she was jealous and suspicious, and I had to stop my visits. On Saturdays I distributed, for my mother, clothes and food for the poor. My Aunt Amely, the oldest sister of my father, a well-known writer, who regards the woman's question as her special mission, when once visiting us, broke up this careless sort of happiness by her conversation and views expressed; and in consequence I succeeded in receiving permission to go to Hamburg, to Fröbel's widow, in order to study the Kindergarten system under her, becoming a member of her family. There I came in contact with a class of intelligent people, who made it their business to devote their time and money to "doing good work." Among them were Madame Emilie Wüstenfeld, the founder of the female *Gewerbe Schule* (Industrial School); Dr. Jessen, now in Berlin, the director of the male *Gewerbe Schule*; Miss Ida Krüger pupil of Friedrich Fröbel; Dr. Wichard Lange, Frau Alwine Lange, the daughter of Middendorf and Dr. W. Lange's wife, also a pupil of Fröbel; Dr. Rée, who has done so much for the little Israelites of Hamburg; Theodor Hoffmann, who was so active in regard to the United Kindergartens of Hamburg, etc.

I entered two different courses of Kindergarten training under Madame Fröbel, and attended the seminary for teachers, in which Mr. Tiedemann was the professor of general and special pedagogics, assisted by five other professors. Whilst with Madame Fröbel, she published the "Ring-games," in which I became particularly interested.

First Residence in England.

When I had finished my course of studies, I went to England, not being enabled to work out, in my own home, the ideas received. I remember yet the bleak, cold, wet night, when Madame Wüstenfeld and Madame Rée brought me on board of a little coal steamer that went to Hull, I being the only lady passenger. But go I must, or the Kindergarten would have been lost to me. And so I was brave, not disclosing to any one my trembling heart and failing courage. I well remember the storm during our voyage, and how the vessel was almost lost among the cliffs. After three days we landed in Hull; it was such a sunny, beautiful Sunday morning, the bells ringing cheerily, that I regained all my courage. From Hull I went to Manchester. Not understanding the English language, I was often greatly embarrassed, but met with so much kindness, that finally everything turned out well. In Manchester I went to Madame Ronge's house, where I was expected, finding a warm wel-

come. Madame Ronge had been invited to Manchester by some of the prominent families, in order to lecture on the New Education, and to organize a Kindergarten. She was a pupil of Fröbel, when the latter was in Hamburg in 1849, and a sister of the late Mrs. Carl Schurz.

Madame Ronge sent me after a while to London, to assist in her Kindergarten and school. I was forced to learn English in order to conduct the Kindergarten, and also teach part of the advanced classes, as well as the young ladies in training. Here I became acquainted with Charles Dickens, Arnold Ruge, Carl Blind, G. Kinkel, Angelike von Lagerström, Ferdinand Freiligrath,* Mazzini, Charles Kean and wife, and others.

When the London Kindergarten was broken up because of Mr. and Mrs. Ronge returning to the continent, I was left to my own resources, although my work up to this time had been "without price," the children being from among the poor. The two Misses Praetorius, Rosalie and Minna, daughters of an excellent teacher in Nassau, near Frankfort-on-the-Main, took charge of the school, the Kindergarten proper not being continued.

I must not omit to say a word about Mr. Borschitzky, who was associated with Madame Ronge in her work, and whose original and beautiful music places him worthily by the side of Fröbel—as inventor, teacher, and friend of the children; for in his gymnastic marches and in his international system of music and song he has given a worthy contribution to the Kindergarten system. "Every educator," he says, "should be essentially an author, a teacher, and a perpetual inventor; whatever he has to impart to his pupils he must bring from the bottom of his heart, and balance it well in his mind, so as to correspond with his pupil's capacity. The art of infant education requires more tact and self-sacrifice than any other art." And I also fully agree with him when he says: "As music is very conducive to the formation of the child's character, so an extempore accompaniment, or an accompaniment on a piano-forte out of tune, does more harm than good; the employment even of legal dissonances, *at an early age*, tends to make the ear less sensitive to pure harmony; and in order not to injure the child's voice, the piano must be kept to the standard pitch, so that the children of the Kindergarten do not cultivate their voices higher than soprano, and not lower than contralto." The Kindergarten-Gymnastics rest on the same principle as the German gymnastics; all parts of the body

* Two of his daughters—one being a poetess, are married in London to German merchants, whilst his two sons—Wolfgang and Percy, are merchants in America.

should be developed in the most complete and harmonious manner; and also it is of great moral influence. In the Kindergarten only "free exercises" are made, and these are accompanied by music. It is a pleasure to move or march rhythmically to the sounds of fine music. The Kindergarten games rest on the imitation of what we perceive in nature or occupations of man: for instances, the fishes, the hare, the pigeons, the farmer, the cobbler, the miller, etc. In this Fröbel found out the children's secret pleasure; many of the songs accompanying these games have popular airs."

Return home I would not, although my parents desired it greatly; for in that case all my efforts in behalf of the Kindergarten would have been in vain. I made the acquaintance of Anna von Bohlen, who wanted me to go to Stockwell, but after investigation I found the people there not yet ready for the work.* Meanwhile I spent all my spare time in the South Kensington Museum and in the British Museum; in the latter the library was my chief attraction.

At last I received an offer from the family of the daughter of Chief Justice Lord Denman, sister-in-law of Lord Macaulay. I was required to teach French, German, Latin, Mathematics, Literature, the elementary branches, drawing, modeling, music, calisthenics, dancing, dress-making, millinery, cooking, and—Kindergarten. I hesitated, on account of all these varied requirements. After a visit to this family, who owned a beautiful country-seat in Kent, I decided to accept, and never regretted having done so; for I truly found a home among highly intelligent, refined people with expanded views, and every facility I could wish for in regard to carrying out the Kindergarten system. The mother of the family became my teacher in English—not in the grammar, but in the "natural" way. Sundays she and I read also a chapter from the Bible to each other, *she* the German, *I* the English. In the evenings she often read to us, when we had no company, biographies of great and good men and women. I had the fullest swing to carry out my Kindergarten ideas with ever so many big and litt'e children; the mothers and children from the neighborhood came to us; I explained and talked to the former and worked with all. The Park and garden allowed us to do ideal work. We had a music-room, a play-room, a modeling-room, a study-room. Saturday mornings the pantry and kitchen were our domain; we had a special garden and animals; also a cabinet of natural history, which we continually increased. Together with the older members of the family, I took

* Twelve years later, in September, 1874, the British and Foreign School Society engaged Miss Eleanor Heerwart for the Infant School of the Stockwell Training College.

again lessons in drawing, and in the French, Latin, and Italian languages; also in music and dancing (the so-called Spanish exercises taught by Madame Michaud). One of the Queen's sergeants gave us "drilling lessons." In the winter, on certain evenings we were sewing clothes, etc., for the poor, and on Sunday afternoons we visited the sick and old, bringing them food or clothes, often reading to them from the Bible.

In 1862 the *Mis-es* Praetorius, Heinrich Hoffmann, and myself exhibited the Kindergarten material and work together in the London International Exhibition; each of us had undertaken to provide certain work, and I had my part executed by my little pupils. I instructed the older children of the family entirely for several years, until the eldest daughter married and the younger children had outgrown the Kindergarten age,—and then my love for the Kindergarten allowed me no longer to stay. In this family I often met Mr. James Nasmyth, the inventor of the steam-hammer, also well known as artist and astronomer. It was a grand treat to visit his most artistically arranged house! Both he and his wife were greatly interested in the Kindergarten method. We often saw Lord Brougham's family, and his grandchildren were year after year my pupils for weeks.

On going up to London, I found by invitation a home with some beloved friends, the family of the well-known physician, Dr. A. Henriques. Through them I became acquainted with one of the first Jewish families—the A. Goldsmids. Here I met Sir Moses Montefiore, the Waleys, Sir David Solomon (once Lord Mayor of London). The only daughter of this family became my pupil for years, and through her I was introduced in the family of Baron Meyer Rothschild. The greater part of my time I devoted, however, to Kindergarten work, assisting kindergartners, giving them instruction and advice without price, in person and by letter—visiting schools and asylums, and doing charitable work, also taking up old and new studies. I took up modeling again under Prof. Miller of the South Kensington School of Art, who, conjointly with others, tried to persuade me to give up Kindergarten and become an artist. But—it was impossible for me to give up what was, so to speak, my second nature. My one object was to do the best work possible in the Kindergarten, knowing how much mediocrity there was, and seeing with dismay how little true Kindergarten education was understood. I saw a difficulty arising in not having true, thoroughly-educated and trained kindergartners who would be able to train and teach others.

In the fall of 1867 I left England and went to Hamburg, where I

became acquainted with Madame Johanna Goldschmidt, mother-in-law of Jenny Lind, and I was her guest during several months, giving instruction in the Fröbel Union, of which she was President, and visiting the Kindergartens of the city. She desired very much that I should connect myself permanently with the Union; but I had promised already to Fröbel's widow to become a co-worker and partner with her, and to conduct her training-class for kindergartners, which she considered to be my chief calling. Whilst doing this, Madame Goldschmidt planned that I should give one model lesson each day alternately in one of her Kindergartens. But all this was frustrated. For, when visiting my parents, I fell desperately ill with a nervous fever, and all idea of work had for the time-being to be given up. When I was strong enough to resume my work I thought of starting a Kindergarten in Schwerin, capital of the Grand Duchy of Mecklenburg-Schwerin. I wrote an article on the system which was presented to the chief councillor of the consistory, who seemed, however, neither to know nor to care much about the matter, and I was, in brief, informed that Fröbel's ideas were too liberal, etc., and that my plan of opening such a Kindergarten would neither receive support nor consideration. So I shook off once more the dust from my feet and turned my back on Mecklenburg.

Kindergarten Work in Lübeck.

In a visit to my sister in Lübeck, I succeeded in persuading her to engage for her children a kindergarten-nurse, a pupil of the Fröbel-Union in Hamburg. By conversation I interested a few of the Lübeck people, and not long after I opened a Kindergarten, although teachers, clergymen, and physicians declared openly that they would be my opponents. This—and also, that others had tried before me and failed, only stimulated me more to gain the point! When I received permission from the magistrate it was under the condition not to call it “Kindergarten.” To this I adhered only as long as my Kindergarten was not an established fact. The President of the School Council, an old friend of my father's, informed me briefly that he was not in favor of the Kindergarten mode of education, and would in no way further or aid my object. I opened in October with only seven children, and at Christmas I had twenty-two children in my Kindergarten, and in June the number had increased to fifty-five children. I had four beautiful rooms and a garden with a large tent, under which in summer we worked and played. The mothers visited the Kindergarten daily in turn.

Kindergarten-trained Nurses.

Besides kindergartners I trained young girls for the nursery. The latter had been carried out under Madame Goldschmidt's direction for years in the Hamburg Fröbel Union. Madame Goldschmidt urged at the General Educational Union the necessity of training young girls to go into families as hand-maidens to mothers, and specified the differences of *this* training from *that* for training kindergartners, but said "*all* must be on Fröbel's principles," which were identical for nurseries and Kindergartens, with differences of application in each. In the same spirit Mr. Wm. Walker, in an address at the annual meeting of the Kindergarten Association, held in Manchester, on the Nursery Influence, said: "The true, real nurses have to be made. Trained nurses for sick people are trained in a special training institution. Where is the institution for training nurses for the children of our gentlefolk? I do not merely advocate the Kindergarten system, but let me say that where there is, in the midst of a poor population, a well-conducted Kindergarten, the poor man's child has a wiser, more scientific, more natural, happy, and useful nursery than is found in many a rich man's house. There one may find young girls who have been taught and trained in those common-sense subjects, and those wise and patient modes of dealing with children, the want of which has been a perpetual loss to those we most love. But not only should there be training-schools for nurses and governesses, but such an amount of pecuniary remuneration should be offered as will command a better class of girls; for whilst warehouses and shops can offer high wages and more liberty we can only have the residuum of young females from which to select those who are to join in sowing seeds—and *what* seeds? Seeds which will develop a harvest of good or bitter fruit in the hearts and lives of our children. So long as we pay our nurses and governesses as little or less than we pay our cooks, or the coachman who cares for our horses, or the gardener who supplies our table with flowers,—how can we reasonably expect to meet with persons fit and capable to tend those nobler and more tender plants which are growing up around our hearths? This then is what is wanted, that mothers shall take a higher view of their work and their helpers, and that nurses shall be *selected, educated, and raised* to a higher sense of their work, and be better paid, and thus take their proper and legitimate station as the deputy mother."

In November, 1868, I went as Delegate to the Women's Convention in Berlin, in company with my old friends Madame Johanna Goldschmidt and Madame Emilie Wüstenfeld. There I made the

acquaintance of Max Ring, Berthold Auerbach, Schultze Delitsch, Louise Büchner, Jenny Hirsch, Bertha Meyer, Lina Morgenstern, Mr. Nathaniel Allen of Massachusetts, Mr. and Mrs. Doggett of Chicago, Frau Doctor Elise Lindner (a mutual friend of John Kraus and the Baroness Marenholtz, and a prominent propagator of the Kindergarten), Madame Thielow, daughter of Diesterweg, Auguste Schmid, Auguste von Weyrowitz, and others. I here also met my aunt, Amély Boelte, again after many years.

During the French war we had in my Kindergarten a fair of kindergarten work done by fifty-six children from three to seven years old; the gains, \$100, were destined for the benefit of the wounded on both sides. The children also were busy in pulling old linen into threads for the wounded. The Kindergarten proved successful, and the President of the School Council was—before a year had passed—one of the first to acknowledge that he could not do otherwise but approve of the Kindergarten; and the clergymen and physicians also became our best advocates.

My entire work in Lübeck proved very successful. The people of Lübeck adhere strongly to their old habits and customs, and are mostly in all they do, thorough; therefore, without any interference from any of the parents, who one and all manifested the greatest confidence in whatever I did, I could go on gradually in my work—and *that* made my success! The Lübeck people are very "matter of fact" people, and the children—as a rule—lived *not* in fairy-land as I had done during childhood. I resolved to develop their sense for the beautiful as much as possible, to awaken their imagination and inventive powers to a certain degree. They soon grew to be themselves the sweetest flowers in this little paradise I had created for them. When Madame Fröbel came to visit me, she exclaimed with tears in her eyes: "Oh, that Fröbel had known you—could have seen your work; you are, in truth, his spiritual daughter." I shall never forget these words; they have strengthened me many times, and raised me above what was sometimes hard to contend with.

By and by I was obliged to start an elementary class—an intermediate between Kindergarten and School. If the children were naughty at home there was no greater punishment than to be kept at home, or to communicate it to me. Once a little boy was asked by his mother: "Why are you not as good at home as you are in the Kindergarten?" He smiled and said: "Oh, but *there* is Tante Marie (thus the children called me) and I *could* not be naughty *with her*!" Another child, who once at home did not speak the truth, when questioned, said: "I *must* say the right thing to Tante Marie, for

she looks so straight into my eyes that I know she sees my heart; and then," he added in a whisper, "*she never scolds me!*" Blessed little heart! If there were less scolding and *more love* in the nurseries we would not know such a thing as an untruth in the little ones.

Excursions—Christmas Festival.

Sometimes I made excursions with a certain number of the children, which not only gave pleasure, but without their perceiving it, a great deal of instruction and training was derived. At Christmas the children invited their parents and presented them with little self-made gifts hung on a Christmas tree.

The first time that I held this festival I asked a clergyman who seemed to have some interest in our work to say a few words to the assembled parents, and offer a prayer for the children fitted for the occasion. He replied, saying that "he did not know enough as yet of the system." I taught the children then to sing a little "thanksgiving," and put in verse a few words, in which they addressed their parents, telling them of their love and offering their little gifts. It was a touching scene that followed, each mother and father kissing their child. About this time I received a letter from Madame Fröbel in which she said: "In the winter when Fröbel lectured in Hamburg, and trained his pupils in the different courses, he went at Christmas to Liebenstein where I then was training some kindergartners and also conducted a kindergarten. Fröbel arrived the evening before Christmas eve, and allowed himself no recreation, but was all day busy in arranging some little gifts for all, children and adults. Christmas eve, when the children entered, they were received with a song; and the room, otherwise so simple, now ornamented with garlands and lights, was surprisingly beautiful. After the festival we walked through the village to partake of the festivity in another family. During the Holidays Fröbel was occupied daily during the mornings; the evenings he passed in the family circle. On the last evening of the old year he returned to Hamburg, so that he might begin his instruction at once in the new year. These days in Marienthal are a lasting, beautiful remembrance. Fröbel was grateful for every little gift, and he cared for each member of the family with the greatest attention. You may easily imagine that these seasons are very desolate for me, and particularly now, when I am alone. I am almost afraid of such times. Yet hitherto all has been well, and I will not worry about it. I have the knowledge of having aided through my work to increase the Christmas joy in some families, and this knowledge should help to make me glad."

Mrs. Maria Kraus Boelte's Personal Reminiscences of Kindergarten work closes with her engagement in Lubec in 1871. On the death of her father in that year, her thoughts turned with irresistible bias to the United States as the most suitable field for the new education. To this field Froebel himself had looked for an escape from the cruel interdict of the Prussian government on the Kindergarten in 1851, and at an earlier date in his *Education of Man*, had pointed to German emigration to America as the means of spreading sound principles of human culture over a Continent.

In 1870 Miss Boelte's attention had been attracted to an article by Frau Lindner of Berlin, in the "Cornelia," a magazine for home education, on *Froebel's Method of Education in America*, based on the report of Gen. Eaton, the United States Commissioner of Education, for that year. In that Report reference was made to a voluminous paper prepared in the office by one of the Commissioner's assistants, which included "an exhaustive history of the rise and progress of Kindergartens." That paper was prepared by Mr. John Kraus, at the request of Dr. Barnard, the first Commissioner of Education, in 1868, to strengthen the positions and recommendations of his Special Report on Public Instruction in the District of Columbia. In that report the Kindergarten, the connecting link between the home and the school, as continuing the work of nurture and development, and beginning the work of instruction on the actual inspection and perception of real objects, was made the basis of a system of public instruction for the District. Mr. Kraus inquiries covered the whole field of early training, the Infant School, the supplementary agencies for orphan and neglected children, and particularly, all institutions based on the views of Pestalozzi, Diesterweg, and Froebel. Of this disciple of the Diesterweg-Pestalozzian School we hope to give an account in a future journal.

Out of that article in the 'Cornelia' sprang a correspondence in which the hearts, as well as the heads of two persons became so deeply interested, that the upshot of the whole matter was the establishment, in the city of New York, in 1873, of the Normal Training Kindergarten, and its associated model classes, of which we shall proceed to give an account. In the development of this veritable Froebelian Institute, Prof. Kraus, and Mrs. Kraus-Boelte have worked in full accord, against difficulties and hindrances which would have appalled spirits less determined, and against the strongest temptations to lower the standard of qualifications in natural endowments and special knowledge for all candidates for their diplomas.

INTRODUCTION.

The Model Kindergarten, which constitutes the germ and the basis of the Normal Seminary for the training of Kindergartners, conducted by Prof. John Kraus and Mrs. Maria Kraus Boelte, at 7 East Twenty-second Street, New York City, was opened in October, 1872. At the same time Mrs. Kraus (Maria Boelte) invited the mothers of the children to a conference, in which she explained the principles and methods of the Kindergarten, and pointed out the ways in which they could apply the same principles in the nursery, and co-operate with her in their own homes and with each other, to realize the best results of child culture. Similar conferences were subsequently held, and constitute now a feature of the institution known as the *Mothers' Class*.

As the children of the Kindergarten were of different ages (from three to seven years) and in different stages of development, they were, from the first, grouped in several divisions; and, as the same causes continue to operate, there are now three recognized divisions—groups with material and occupation suitable to each. As the older children passed out of the Kindergarten age and its appropriate treatment, the institutional instruction which belongs to the elementary school was introduced, and, by degrees, the two additional groups—the *Intermediate Class*, and *Elementary Class*—were formed, and now constitute integral parts of the Seminary, which includes children from the age of three (and a few even younger, the babies of the house) to ten years. It has been the wish of the founders to give to these advanced classes the special character of the School Garden, as developed by Dr. Schwab.

From the start, the training of women for Kindergarten work as teachers, mothers, and nurses, has been the chief aim of the founders. A *Training Class* for Kindergartners was opened in 1873, and has been maintained in great efficiency through each year since. In 1880 a class for Nurses was announced; so that at this date we have in New York the facilities of the best Kindergarten work in all stages of the child's development, and, at the same time, a preparation and demonstration of school instruction in harmony with the same.

The Normal Kindergarten.

No Normal School can do even moderately good work in its legitimate sphere, and especially in training its pupils in methods of primary teaching, unless it has a well organized model school of several classes

in immediate connection, and entirely under control of the normal director. Without such model classes it is difficult to see any reason why normal schools should exist. They should be professional or nothing; and they cannot be professional in any fair sense or measure unless they have such means of giving the best facilities for illustration and practice of the principles taught.

What is said here about Normal Schools in general with Model Schools, may just as well be applied to a Training School for Kindergartens in connection with the Model Kindergarten. There is, however, a broad difference between the Kindergarten and the School; for each has a different aim, and is conducted according to different methods. Thoughtful parents are sufficiently aware, how detrimental premature schooling is to the sound development of body and mind; how it destroys all the freshness and pleasure of learning. The healthier the child is, the more its life manifests itself in untiring activity. Play is the child's natural, earnest existence; in play it develops best and most naturally all the powers of body and mind. All the positive result that can be expected from the Kindergarten is "play." In a true, genuine Kindergarten we have demonstration, that children, in their earliest plays can be guided into order which shall be cultivating to their whole nature, intellectual and moral as well as physical. Thus the child early learns and improves among its companions. The desire to imitate, this useful element in the child's constitution, finds ample scope in the Kindergarten, and is called into exercise without over-straining or fatiguing the faculties. The true Kindergarten renders helps at the right time, and at the right point in the child's nurture. It proposes formation instead of reformation, prevention instead of cure. It utilizes human energies, instead of crushing them; it induces activity, instead of restraining it. It develops order, instead of forcing it. It creates appetite, instead of cramming it. It works in harmony with nature's laws, instead of antagonizing them.

The Model Kindergarten and Classes.

The Kindergarten proper comprises three divisions, and the elementary department three classes, arranged according to the ages of the children, as follows:—

- Kindergarten, III. Division, for children from three to four years old.
- Kindergarten, II. Division, for children from four to five years old.
- Kindergarten, I. Division, for children from five to seven years old.
- Intermediate Class, for children from six to seven years old.
- Advanced Class, for children from seven to eight years old.
- Elementary Class, for children from eight to ten years old.

The children of the intermediate and advanced classes, almost without exception, have gone through a regular course in the Kindergarten. There are, in fact, children in the advanced and elementary classes who entered the Kindergarten four, five, and six years ago.

There is unity in the plan upon which the education during those seven years is conducted in this institute. At three, a child enters the lowest-division, a few even before that age. Here the work of the Kindergarten is more that of a mother, with all the freedom of the nursery. The very best Kindergarten is the home, with the mother at the head, first properly trained for her task. "Mr. and Mrs. Kraus' Kindergarten is, indeed, a glorified nursery, introducing the children into wider companionship and more artistic play than the mother's nursery can do, or should try to do, even when that is the best. It is the next stage of the child's education, whose necessity is indicated by its desire when it is about three years old, to break out of that sacred precinct, and find more and varied objects."

In the room occupied by the first and second divisions, stand a number of tables, cane chairs and benches in height befitting the little people for whom they are destined.

The smallest children are also from time to time happily engaged in playing with heaps of sand on large tin trays—just as children play at the sea-side, scooping it out, making mounds, with trenches round them, etc. These sand-heaps afford an immense amount of innocent amusement, not altogether unaccompanied with instruction. Altogether it gives full swing to the little ones to live out the inborn instinct of "digging in the ground." Sometimes "make-believe gardens" are laid out with cut flowers, leaves, branches, the flower-beds being trimmed around with shells or pebbles. Mountains and ponds are made; the latter are enlivened with toy-fishes, ducks, and boats. Seeds are also sown in boxes filled with earth, and tended until growing into plants; birds, fishes, and other pets are taken care of. Pictures, songs, conversations and games lead the children to a further acquaintance with nature. By means of seeds, straws, papers, balls, blocks, and other material they become acquainted with number, form, color and size.

The large hall, which serves also for a play-room, is the work-room of Division I. of the Kindergarten and Division III. of the Elementary Class, consisting of children between five and seven years old. The plants, as well as the cabinet filled with natural objects, show that here the children are made still more acquainted with nature; and the occupations and gifts decorating the walls, not only indicate the progress of each occupation, but give an illustration of the entire method. Each child has for itself flowers and vegetables to tend, growing in flower-pots or boxes. The children have in common a garden-plot. In the cabinet are found over eighty different kinds of wood; as well as a great variety of seeds, grains, bulbs, stones, shells, insects, eggs, feathers, birds' nests, and other real objects.

The square net-work which is found on all the tables and black-boards in this department is of particular importance, and necessary for the more advanced and sometimes quite complicated forms of the

gifts which are here carried out; here, also the occupations are much developed, demanding at this stage greater exactness. Among these we find paper-intertwining, paper-cutting and mounting, as geometrical exercises; also free-cutting, and pen-work, which is so important for the knowledge of forms, and particularly instructive for the conditions of the axis of the geometrical figures; and clay-work, the fore-runner of future modeling; also double-weaving and paper-folding of the triangular, hexagonal, and circular forms.

The multiplicity of color in this department strikes the eye at once. The large safe contains many specimens of the children's work, which, as model-forms, are the ornament of every Kindergarten. These serve also to preserve some of the early indications of aptitude for future occupations—the hatter, cobbler, potter, architect, sculptor, etc. The leaves worked in clay disclose many practical lessons in botany.

It is evident that in this room the real life of the Kindergarten is concentrated; here everything assists to produce the best work. Here all the children assemble in the morning for the opening exercises, which consist of a childlike prayer and morning song, here the children listen to the story, or join in the conversation, which unconsciously trains them to habits of correct expression among themselves.

Division III. of the Elementary Class separates from the other children for about forty minutes in the morning, in order to become initiated, according to the natural method, in the rudiments of reading and writing. The children of this room take conjointly the arithmetic lesson, given with blocks, sticks, and other objects. The luncheon is a feature turned into a means of training in social and personal habits. The birthdays of the children, as they occur, are each celebrated by special work and play; and the children are led to please their friends by the product of their own industry.

Christmas, Valentine's day, Washington's birthday, April-fool's day, Easter, Froebel's birthday, and the 1st of May are celebrated each in its own characteristic way. The poor are specially remembered by various gifts, particularly on Christmas. One of the Christmas festivals is thus described by a correspondent of *The World*:

"One of the most charming school reunions of the season was the Christmas celebration in the Model Kindergarten of Professor and Mrs. Kraus in New York. . . . Three large Christmas trees were filled with the presents made by the children for their parents and friends, whom they had invited themselves. These are two marked features of the fine Kindergarten festival of Christmas, viz.: It is a feast that the children prepare for their parents, and in which they are reminded not to forget the poor. One tree was ornamented with presents for the children in the Home of the Friendless. * * *

"One of the Christmas trees stood in the middle of the cheerful room of the Kindergarten, which was ornamented for the occasion with wreaths and flowers. The children, from sixty to seventy in number, had been entertained on the second floor with stories until the appointed hour, eleven o'clock. They then marched hand in hand, keeping time to music. After a short childlike prayer, some Christmas and social songs were sung.

amongst others 'O how lovely are the ties,' 'Tender is the meeting,' etc., accompanied on the piano. Then followed gymnastic exercises under the guise of play. Several movement games followed, representing different trades and occupations; the words accompanying these games were sung alternately in English, French, and German. A so-called 'quiet game' followed, which teaches the children to control themselves, and trains them unconsciously to politeness, while Professor Kraus played very sweet chords *pianissimo* on the piano, and then invited the children as well as the ladies of the training class around the piano for another Christmas song, viz.: 'Silent Night, Holy Night.' Then the children distributed the presents from the Christmas tree to their parents and friends. Once more a circle was formed, a song followed, and the last tree was given up to the children. The festival closed with a hearty good-by song."

It is seldom that an institute will be found where the beneficial influence upon the children, of female and male co-operation, is more felt than in this of Mr. and Mrs. Kraus. Their congeniality, their perfect sympathy and harmony is felt everywhere; and this feature also characterizes their "Kindergarten Guide." Everything is not only seen through female, but also through male lenses, in an educational point of view. In this connection we may cite from a letter of Mr. John Kraus to Miss Peabody in the *Kindergarten Messenger* of April, 1874:

"I beg leave to say that I think it a great mistake that men are excluded from the early education in this country. In Europe it has become an acknowledged fact that Kindergartens become only a success, when men and women work together. And why not? 'It is not good for man to be alone,' said the Creator, and gave to man and woman a joint dominion over the earth. Why should not these natural, heaven-appointed allies work together in the Paradise of Childhood? Pestalozzi, and Froebel have set an example for all times to come in that direction."

Intermediate and Elementary Class.

The ornamentation and furniture of the room of the first and second elementary divisions show that the method is continued and extended. Desks and tables adapted to other kinds of work, maps, globes, cards representing animals, birds and plants, and other natural objects, attract attention. The manner of employing certain gifts, and the extension and continuation of various occupations, are soon recognized by the experienced eye. The paper square, for instance, is used in folding for practical instruction in geometry. The forms of bodies are represented in outline by peas and sticks, and the bodies by clay and wax. It gives pleasure to the children, after preliminary conversation on the single objects, to produce them alone by the help of the various material, and the usefulness of so doing is obvious; for not only do forms and parts impress themselves more distinctly, but the relations of color become clearer. Thus the varying occupations assist and heighten the conception.

Natural history—animal, vegetable, and mineral, is also here continued and extended. Pictures, models, or living types are presented to the pupils; the forms, magnified, are illustrated on the blackboard, and copied by the pupils on slates and paper. The growth and de-

velopment of shells give the starting-point. The attention is constantly attracted to the gradual transformations of all that is observed in nature, as in the fly, the silk-worm, wasp, mosquito, grasshopper, spider, tadpole, and other living things. Attention is also called to domestic animals, the cat and the dog; to mushrooms and the fungua; to roots in general, and in particular to such as serve for food; to vegetables and fruit, the people and their customs, and birds of various plumage and habits in different countries.

The earth from which the plant derives its nourishment becomes also an object of interest; the difference of the common garden-ground, the clay, chalk, and sand, is observed, and what use is made of clay for earthenware and china. Glass-making becomes of interest. Many things are told of the city they live in: of the gas, calcium, and electric light—the substitute for daylight; of the furnace, and how it warms the rooms. The dew and rain-drop, hail, snow-flakes, frost and ice, all become attractive. Flowers, plants in general, and their leaves in particular, are studied, stimulating the children to make collections. These objects are not only talked about, shown, illustrated, drawn by the children, but, in many cases, reproduced in clay, which assists in making the ideas received better understood. A certain classification, which the children are held to carry out from the beginning of the simplest gifts and occupations in the Kindergarten, is thus continued and extended.

The furniture of the schoolroom leads them to a knowledge of wood and trees. They learn about slates and their manufacture, the material of paper and paper-making, about the rubber, and sponge, and similar articles of daily use. The children also are told of great and good men, whose names are associated with their work. Not a few historical and geographical facts are closely connected with the children's own experience. All the above-mentioned subjects assist and serve to initiate and perfect the children of this class in the rudiments of all knowledge. Drawing is thus made the first prerequisite and preparation for writing. The method of the Kindergarten is continued here, leading the child to mathematical drawing in the composition of the straight lines. The connection of all kinds of slanting lines, passing from the corners of a square standing "cornerwise," always two and two lines of the same kind, one in the horizontal, the other in the vertical direction, from *without* and *within*, give, in the point they traverse each other, a polygon which forms the intermediate to the circle. By further logical process a series of drawing is carried out in the circular lines. This kind of drawing is alternated with so-called "inventive drawing," consisting of a certain combination of straight or circular lines, either symmetrical or representing objects, carried out according to the child's own idea.

Of course, the members of the intermediate and elementary classes, have gone, almost without exception, through the regular course in

the Kindergarten. Thus, Mr. and Mrs. Kraus are able to show how Froebel intended to continue the system of educational development after the Kindergarten,—whose aim is to enlarge the home-education of children between three and seven years of age, before the time when they are due at the school,—with the same material and the same method in extension.*

Training Class.

The instruction given to the Training Class begins in October, and ends in June following—embracing at least five lessons per week, besides the actual practice in the Kindergarten, for all the working portions of one year.

The qualities and qualifications looked for in candidates for the diploma of this class are :

1. A quick and responsive sympathy with children—a real, genuine sympathy, and not simulated.

2. A child and motherly heart—something which inspires the feeling of sister and mother for children, and makes them happy in their company, and gives a clear insight into child nature and life up to the seventh year.

3. An exact knowledge and spiritual comprehension united with dextrous handling of the Kindergarten material.

4. Sufficient musical knowledge and vocal ability to sing well the little songs and guide the plays.

5. A cheerful humor, that can easily enter into the child's

* Mr. J. Kraus has already shown, some years ago, how the Kindergarten is to be finally developed in the school-garden, in accordance with the ideas of Dr. Erasmus Schwab, at Vienna, who says in regard to this subject : " For more than a century, thinking pedagogues have been seeking to embody the thought of the school-garden in some practicable method. It was lying near, and is simple in itself ; but they did not succeed in finding a practical form for it. . . . A hundred years hence it will seem inexplicable that for centuries there could exist among cultured nations public schools without school-gardens, and that in the nineteenth century, communities and nations in generous emulation could furnish the schools with all things dictated by common-sense, and profit, and care, except, in thousands of cases, an educational medium that should suggest itself to the mind of even the common man. Surely, before fifty years shall have passed, the school-garden will receive the consideration it deserves, as surely as drawing, gymnastics and technical instruction for girls—whose obligatory introduction was deemed impossible forty years ago—have found a place in our schools. The school-garden will exert a powerful influence upon the heart of the child, and upon his character ; it will plant in the children the love of nature, inculcate the love of work, a generous regard for others, and a wholesome æsthetic sense."

In regard to the *Organic Link between Kindergarten and School*, Mr. Kraus said, in the discussion on the report of the committee appointed at the meeting in Boston, in 1873, to inquire into the form in which Froebel's principles may be most efficiently applied to the educational wants of the country [pp. 287-41 of the *Addresses and Journal of Proceedings of the National Educational Association Session, of the year 1873*, at Elmira, New York] : " Kindergarten education will have its fine success only then, when the organic link between it and the school is created ; such a link will bring great advantage to the school, because the Kindergarten itself gives security for an all-sided, natural training. The school must not be a Kindergarten, and the Kindergarten not a school."

plays, and is not easily disturbed by occasional frowardness, or real shyness.

The object of the course is to give the members of the class a clear conception of Froebel's pedagogic aim in his several gifts and occupations, and to show the deep significance of the child's natural play, and breathe a true spirit into employments which become otherwise incomprehensible mechanism. The characteristic of Froebel's method of occupying children to their own development, lies in permitting them unconsciously to bring forth a product by their own feeble efforts, and thus awaken and develop the germs of the creative spirit to produce individual work, and not mere imitation.

To secure a real fusion of learning, work, and play, the objects are not all ready made, and enough only is said or done, so as to invite some independent mental or muscular energy upon the material. Children's activity must be encouraged, and only so far directed, so as to be saved from destructiveness, and prevented from exhausting itself into languor and thoughtlessness. The danger of the occupations of children degenerating into mere imitation and mechanical routine, must be obviated, by leaving ample scope for exciting and employing the imagination and invention, in their own combination of the material.

Too much is done in our American Kindergartens, and the same defect is noticed in most European institutions, with perfected patterns and elaborated materials; and great efforts are made in this Training Class to teach its members how to vary the exercises, encourage children to devise patterns, and use, modify, and make up the material for themselves, each in his own way. In their published circular Mr. and Mrs. Kraus say:

"It cannot too often be repeated that the significance of Froebel's system consists in so arranging the gifts and occupations as to encourage and enable the child to transform and recombine the material, and thus strengthen by exercise his bodily and mental faculties. Individuality is thus developed. Froebel gives explanations how to conduct their games: to know them all is quite a study; to apply them well, an art; to understand their full significance, a science. No one can master all these details without deep study, much observation, and thoughtful practice. And when mastered, the Kindergarten deserves a rank and remuneration not now accorded to her."

Nearly two hundred ladies have availed themselves of the opportunities in training which this Seminary has offered, and hold its diploma. Many of them are now teachers of the Kindergarten method in several Normal Schools, Principals of Ladies High Schools, conductors of independent Kindergartens in some of our chief cities, ladies of education from different parts of the country, with their daughters for their own personal culture, sisters of charity and other devoted women, to qualify themselves to conduct asylums, and infant schools for neglected children.

BOSTON KINDERGARTEN TRAINING CLASS.

HISTORICAL NOTES.

The Boston Kindergarten Training Class at 52 Chestnut street, was opened in 1868 by Madame Kriege and her daughter. Miss Kriege was prepared for her work in Germany by the Baroness Marenholz-Bülow, and taught successfully in New York on her first arrival in America. For four years these ladies worked faithfully in Kindergarten and Normal Class, meeting many discouragements, and overcoming many obstacles; they sowed good seed that is bearing fruit now.

On their return to Germany in 1872 a graduate of theirs took up the work in Boston. Miss Garland had had long experience in teaching, and found in this new way of educating young children an embodiment of many of her own conceptions, and the perfecting of methods she had been groping for. Her work began with two children, and the number during the first year was but eight.

It became necessary to form a Normal Class, and among the pupils was Miss R. J. Weston, who had taught very successfully for many years in the Primary Schools of Boston, and had always leavened the public school methods with the Kindergarten spirit. After her graduation, in the autumn of 1873, Miss Weston associated herself with Miss Garland in the charge of the Kindergarten and Normal Classes, taking also the special care of the Advanced Kindergarten class formed that year. Since then the work has made steady progress, and the whole number of pupils for the last three years has been about fifty.

The Kindergarten.

The Kindergarten proper includes two divisions; the youngest children, usually three and four years of age, chiefly under Miss Garland's care; the next division, including children in their second Kindergarten year, and from five to a little over six years of age, under the care of an assistant. The Intermediate or "Connecting Class," in which writing, reading, and written arithmetic are begun while one period is still devoted to Kindergarten work, is mainly under Miss Weston's direction. The children in this class are over six years of age.

Advanced Class.

In the advanced class the elementary studies are carried on, and here the children's powers of observation, thought, and expression developed in the Kindergarten are further strengthened and exercised by lessons in natural science; knowing through doing not being laid aside in any of the classes. Children thus far have been members of this class to the age of twelve. An effort is made to preserve unity throughout the work, and in all grades to work for the development of the three-fold nature. In some general exercises, as in the daily gymnastics, and occasionally in games, all the children in the building are brought together.

Normal Class.

The normal class is usually limited to twenty ladies; these are chosen from among all applicants, according to natural ability and educational fitness, determined by certain informal examinations or tests. The pupils are required to devote seven months to the study, spending four afternoons each week in class work and an average of two forenoons in the Kindergarten department, as well as a number of weeks in the free Kindergartens of the city. The course of study includes, besides the distinctive theory and practice of the Kindergarten, lectures on moral and religious culture; on hygiene and the physical needs of children; on music in its application to the Kindergarten; and lessons in modelling and free hand drawing.

At the end of their course the students receive certificates, if their course has been satisfactory, signifying approval of their work during the time; a blank is left to be filled in after a year or more of service if they prove themselves competent as Kindergartners.

Conferences of Kindergartners.

Once a month a meeting of all the Kindergartners of Boston and its vicinity is held. It has grown from a very small beginning to quite large proportions, its list numbering more than eighty names.

The subjects discussed are those that have practical value in the work of the teachers, as: "How can we best cultivate moral independence in children?" "How preserve the balance between spontaneous self-activity and due regard for the rights of others?"

Difficulties encountered during the month in the guidance of the children or in the application of Kindergarten principles to work or play, are brought before these meetings, and the reflex influence of the discussion has been found of great value.

EDUCATION IN COLLEGE AND UNIVERSITY STUDIES.

HISTORICAL DEVELOPMENT.

Mainly from Lecture by Prof. David Ross, Principal of Glasgow Training College.

PROGRESS IN SCOTLAND.

PROF. DUGALD STEWART was one of the earliest, if not the earliest, educators in Scotland to recognize in education both a science and an art, resting on the philosophy of the human mind, and to advocate that teaching should be brought into the curriculum of university lectures and instruction, and that teachers should be treated as a learned profession. In his opening lecture, as published in the "Elements of the Philosophy of the Human Mind," in 1792, Prof. Stewart remarks:

The most essential objects of education are the two following: First, to cultivate all the various principles of our nature, both speculative and active, in such a manner as to bring them to the greatest perfection of which they are susceptible; and, secondly, by watching over the impressions and associations which the mind receives in early life, to secure it against the influence of prevailing errors, and, as far as possible, to engage its prepossession on the side of truth. It is only upon a philosophical analysis of the mind, that a systematic plan can be founded for the accomplishment of either of these purposes, thus realizing Milton's idea of "that complete and generous culture, which fits a man to perform justly, skillfully, and magnanimously, all the offices, both private and public, of peace and war."

To instruct youth in the languages and in the sciences is comparatively of little importance, if we are inattentive to the habits they acquire, and are not careful in giving to all their different faculties, and all their different principles of action a proper degree of employment. Abstracting entirely from the culture of their moral powers, how extensive and difficult is the business of conducting their intellectual improvement! To watch over the associations which they form in their tender years, to give them early habits of mental activity, to rouse their curiosity and to direct it to proper objects, to exercise their ingenuity and invention, to cultivate in their minds a turn for speculation, and at the same time preserve their attention alive to the objects around them, to awaken their sensibilities to the beauties of nature, and to inspire them with a relish for intellectual enjoyment—these form but a part of the business of education; and yet the execution even of this part requires an acquaintance with the general principles of our nature, which seldom falls to the share of those to whom the instruction of youth is commonly intrusted.

In whatever way we choose to account for it, whether by original organization, or by the operation of moral causes in very early infancy, no fact can be more undeniable than that there are important differences discernible in the minds of children previous to the period at which, in general, their intellectual education commences. There is, too, a certain hereditary character (whether resulting from physical constitution, or caught from imitation and the influence of situation), which appears remarkably in particular families. One race, for a succession of generations, is distinguished by a genius for the abstract sciences, while it is

deficient in vivacity, in imagination, and in taste; another is no less distinguished for wit, and gaiety, and fancy, while it appears incapable of patient attention or of profound research. The system of education which is proper to be adopted in particular cases ought, undoubtedly, to have some reference to these circumstances, and to be calculated, as much as possible, to develop and to cherish those intellectual and active principles in which a natural deficiency is most to be apprehended. . . .

Thomas Brown, b. 1778; d. 1890.

In 1810 Prof. Brown succeeded Prof. Stewart in the chair of Moral Philosophy at Edinburgh, and advocated substantially the same views in his lectures published in 1818.

There is another art, however, to which knowledge of the intellectual and moral nature of man is still more important—that noble art which has the charge of training the ignorance and imbecility of infancy into all the virtue, and power, and wisdom of maturer manhood—of forming of a creature, the frailest and feeblest, perhaps, which Heaven has made, the intelligent and fearless sovereign of the whole animated creation, the interpreter and adorer, and almost the representative of the Divinity. The art which performs a transformation so wondrous, cannot but be admirable itself; and it is from observation of the laws of mind, that all which is most admirable in it is derived. These laws we must follow indeed, since they exist not by our contrivance, but by the contrivance of that nobler wisdom, from which the very existence of the mind has flowed; yet, if we know them well, we can lead them, in a great measure, even while we follow them. And, while the helpless subject of this great moral art is every moment requiring our aid—with an understanding that may rise, from truth to truth, to the sublimest discoveries, or may remain sunk forever in ignorance, and with susceptibilities of vice that may be repressed, and of virtue that may be cherished—can we know too well the means of checking what is evil, and of fostering what is good? It is too late to lie by, in indolent indulgence of affection, till vice be already formed in the little being whom we love, and to labor then to remove it, and to substitute the virtue that is opposite to it. Vice already formed is almost beyond our power. It is only in the state of latent propensity that we can with much reason expect to overcome it by the moral motives which we are capable of presenting; and to distinguish this propensity before it has expanded itself, and even before it is known to the very mind in which it exists—to tame those passions which are never to rage, and to prepare at a distance the virtues of other years—implies a knowledge of the mental constitution which can be acquired only by a diligent study of the nature, and progress, and successive transformations of feeling. It is easy to know that praise or censure, reward or punishment, may increase or lessen the tendency to the repetition of any particular action; and this, together with the means of elementary instruction, is all which is commonly termed education. But the true science of education is something far more than this. It implies a skillful observation of the past, and that long foresight of the future, which experience and judgment united afford. It is the art of seeing, not the immediate effect only, but the series of effects which may follow any particular thought or feeling, in the infinite variety of possible combinations—the art often of drawing virtue from apparent evil, and of averting evil that may rise from apparent good. It is, in short, the philosophy of the human mind, enriching it, indeed, with all that is useful or ornamental in knowledge, but, at the same time, giving its chief regard to objects of greater moment, averting evil, which all the sciences together could not compensate, or producing good, compared with which all the sciences together are as nothing.

Prof. Jardine, b. 1748; d. 1837, at Glasgow.

In 1774 George Jardine, a graduate of the university, who had become acquainted with the advanced views of education held by French writers on the subject during his residence in Paris, as private tutor of a son of Lord Bruce, from 1771 to 1778, was elected to the Chair of Logic and Rhetoric at Glasgow, and soon inaugurated a new method of treating the subjects of his professorship; and in the course of each year illustrated his views of education, both as a science and art, and thus in reality began university instruction in Pedagogics. In 1818 these lectures were published, with the title of *Outlines of a System of Philosophical Education*, which were characterized by *Blackwood's Magazine* of that year "as worthy of all praise."*

Prof. James Bryce, A.M., of Glasgow.

In 1838 Prof. Bryce of Scotland, at that date principal of the academy in Belfast, Ireland, in a plan for a system of national education for Ireland, including hints for the improvement of education in Scotland, advocated the establishment of chairs of education in the universities of Scotland and Ireland. In a letter printed in the *Educational News* for March 24, 1883, Prof. Bryce writes:

In 1838 I published a pamphlet, in one section of which I advocated at length the view, so eloquently set forth by Dugald Stewart and his successor, that education ought to be reduced to a science founded on the philosophy of the mind, and urged that chairs should be established in the universities to teach it. The work of my friend, Professor Pillans, to which Mr. Ross referred, and which advocates the same view more briefly, was published at the same time, neither of us being aware that the other was writing on the subject. This coincidence of view led to more frequent communication between us personally and by letter, which ripened our acquaintance into intimacy. My pamphlet was sent by a common friend to the late Lord Brougham (then Mr. Brougham), whose warm and generous praise of it induced me to call on him the next time I was in London (1830). I found that he had been thinking long and earnestly on the subject, and had gone into it far more profoundly than any man I had ever spoken to.

About the same time another friend, Mr. James Emerson (afterwards Sir J. Emerson Tennant), to whom I had given a copy of my pamphlet when published, wrote me that he had shown it to Mr. Wyse, M.P. for Tipperary, who was preparing a bill to establish a system of national education for Ireland, and who earnestly desired my remarks, and would send me the bill when printed. He did so; I criticised it freely; and the correspondence soon led to an intimate friendship. Before Mr. Wyse

* These lectures were reprinted almost entire in the *Academician*, New York, for 1818 and 1819; and copious extracts were also published in the *American Journal of Education*, Boston, in 1827, by Prof. William Russell, who was a pupil of Jardine at Glasgow, where he graduated in 1817, and to whom he acknowledged his indebtedness in his own *Lectures on Normal Training*. Prof. B. B. Edwards speaks highly of the influence of Jardine's *Outlines on American Education* in 1823.

could get his bill through the House of Commons, Mr. Stanley (afterwards Earl of Derby), then Chief Secretary for Ireland, established, by an Act of the Executive, without waiting or asking for the consent of Parliament, the so-called "Irish National System of Education," and Mr. Wyse dropped his bill.

An essential part of my scheme was the establishment of two or three new universities in Ireland, each of which should have a chair of education. (In that portion of the pamphlet which dealt with education in Scotland, I proposed the establishment of education chairs in all the Scotch universities, and that a ticket for that class should be required for the degree of M.A.) Mr. Wyse cordially and enthusiastically adopted this idea, and persistently advocated it in Parliament for more than twelve years, and, in every speech he made on the subject, honorably acknowledged the source from which he derived his ideas—a rare thing for statesmen to do. During all this time he and I were in constant communication, and working together for our common object. At length the late Sir Robert Peel, to escape out of a political difficulty in which he was placed by the pressure brought to bear on him by two hostile sects (each of which wanted money for a college to suit its own views), established, not the three universities we wanted, but three provincial colleges, without the power of granting degrees, and without professorships of education. The fact is, Peel was not looking to the interests of education at all. His one object was to satisfy, as cheaply as he could, the Presbyterian and Roman Catholic clergy.

Had Mr. Wyse remained in Parliament, something might probably have been done for education chairs; but soon afterwards he was sent out to Greece as British Ambassador, and there was no one to take up his mantle.

James Pillans, b. 1795; d. 1867.

In the same year (1828) Prof. Pillans, in 1825 Principal of the High School in Edinburgh, and afterwards Professor of Moral Science in the University of Edinburgh, advocated the institution of a lectureship on Didactics in each of the four universities. In 1884 (in an article in the July number of the *Edinburgh Review* for that year, directed to seminaries and teachers in France) he returns to the subject of these lectureships, as follows:

A very moderate endowment would be wanted for three of these,—one at Edinburgh, one at Glasgow, and one at Aberdeen; St. Andrews may be presumed to have ample powers, and funds too, for such an object, under the settlement and bequest of the late Dr. Bell. We are aware that, even if all this were done, it would accomplish but imperfectly what the Prussian and French governments have proposed to themselves, and have so nearly effected. . . . A course of lectures on the principles and practice of teaching, continued for four or five months, illustrated by constant reference to the best schools of the place, and by employing the pupils as assistants in the teaching, could not fail to diffuse correct notions and improved methods over the country. To secure this result it would only be necessary to make attendance on one of these courses imperative on every candidate for the situation of a parochial schoolmaster; and, considering the great number of competitors for every vacancy, we see no risk of stinting the supply too much, even as

matters now are, and still less, if the salaries of the schoolmasters should be raised. Parliament would do well to imitate the continental governments, by founding along with these lectureships a certain number of burarries, and encouraging private individuals and public bodies to do the same. . . . It would be advisable to enjoin it upon these professors or lecturers, as a branch of their public duty, to occupy part of their summer vacations in the business of regular and systematic inspection, a process without which no organization of schools, however perfect at first, can be saved from speedily degenerating. Supposing the whole of Scotland to be divided, with reference to parochial education, into four districts, corresponding to the four university seats, we might easily secure an efficient inspection of the parochial schools within a reasonable time. It would be the business of the professors, in making their progress among the schools, not merely to visit, examine, and report on the state of each, but to converse with the schoolmaster on the nature of his duties, to point out wherein they were ill done, and exemplify in the school-room a better method of teaching, to hold conferences of schoolmasters invited from the adjoining parishes, and to originate discussions there on school management, and to deliver on suitable occasions discourses on the various topics connected with practical education and scholastic discipline. Thus would the present incumbents, whose circumstances prevented them from attending college, be furnished with the knowledge and the motives requisite for an able discharge of their duties. Such itinerating lecturers, invested with the character of public functionaries, and enjoined by government to report annually on what they saw, might be made to serve all the uses of a traveling commission at much less expense to the country, while they would exercise, at the same time, a most beneficial influence in exposing abuse, in bringing modest merit into notice, in diffusing information, and stirring up a spirit of inquiry about an art which had been hitherto very generally practiced with little or no understanding of its nature or principles, and would thus facilitate, in a variety of ways, the establishment of seminaries for teachers on a permanent footing.

Professor Pillans sought, from time to time, an opportunity to prove his faith by his works, offering to give £5,000 towards the establishment of a chair of education in the University of Edinburgh in 1862. But the time had not come for a hearty response.

Training College System of England.

In 1840 the Training College System of England, based on an extension of the pupil-teacher substitute for educated assistants, was introduced into Scotland,* where a normal college was organized in connection with committees of the Established Church of Scotland and the Free Church, both at Edinburgh and Glasgow, but without meeting the demands of higher elementary schools or of the grammar schools.

Educational Institute of Scotland.

In 1847 the Educational Institute of Scotland was formed "for the purpose of promoting sound learning, and of advancing the interests of education in Scotland." From the first the Institute regarded education both as a science and an art. The third resolution adopted at the preliminary meeting is:

* For an account of the Training Colleges of Scotland in 1854, see Barnard's *American Journal of Education*, vol. vii, p. 123.

"That in further prosecuting the object of the Association it seems expedient that a knowledge of the theory and practice of education be more widely disseminated among the profession by means of public lectures, the institution of libraries, and such other means as may afterwards seem advisable."

A series of lectures was given in Edinburgh in the winter of 1847-48, of which Dr. Schmitz, formerly rector of the Edinburgh High School, says: "The lectures were numerously attended by teachers in Edinburgh and its immediate vicinity, and the public took considerable interest in them." And Dr. Gloag tells us these lectures "were not made for purposes of a local nature merely, but were chiefly intended for the benefit of the younger members of the profession, many of whom were at the time attending college in Edinburgh, and had been invited to avail, and did avail, themselves of the opportunity thus presented to them." This statement is confirmed by Mr. Middleton, afterwards well known as Dr. Middleton, H.M. Inspector of Schools. On the days preceding the annual meeting in September, special lectures, usually three in number, were delivered, chiefly on the scientific aspects of education. Among the lecturers were Mr. Gunn, High School, Edinburgh, Professor Pillans, and Dr. Cumming and Dr. Bryce of Glasgow. The last-named gentleman drew attention to the necessity of basing both the science and the art of education upon the laws of the human mind.

Meantime the College of Preceptors, which had been established rather earlier (1847) in England, with like objects, was pursuing a course similar to that of the Institute, and sent delegates to the Edinburgh meetings. Both bodies soon found that the systematic treatment of education as a science was a work too great to be satisfactorily dealt with by casual lecturers, however eminent, and both agreed that it was too vitally important to be neglected. Accordingly, in 1851, a Committee of the Institute drew up a scheme, which was approved of, for "Lectures on the Theory and Practice of Education." Want of funds prevented the scheme from being carried out, though from that time to the present the Institute had sought, in various ways, to realize its views, and to press them for acceptance upon the Scottish universities.

In his Presidential Address in 1858 Dr. Brunton says:

"We must have our Professors of Paideutics; and we shall lend a helping hand to maintain, extend, and improve the education of Scotland, and preserve the preëminence that this ancient kingdom has held for education in by-past centuries. We must have professors. . . . The times are favorable for the institution of such chairs. We have a University Commission, who have the power, if we could induce to have the will, and impel them to action, towards the accomplishment of our purpose. I have some hopes that the petition to these noblemen and gentlemen will obtain a favorable answer. They will found chairs; and can they found any which will have a more beneficial effect on the education of the country, or will tend more to elevate our profession, which is the foundation of all the faculties?"

In accordance with these views a memorial was presented to the commissioners, setting forth in detail the necessity and the advantages of the course advocated. A quarter of a century has been lost; another commission is now announced. Let us hope for a favorable issue. The

memorial of 1859 is so applicable to the situation that no excuse is required for inserting it, and asking for it a careful perusal. Nothing better could even now be framed.

Petition of the Educational Institute of Scotland to the Universities' Commissioners, 1859, in Favor of Chairs of Education.

The Memorial of the Educational Institute of Scotland humbly sheweth:

I.—That your memorialists, in the year 1847, formed an association, embracing a large proportion of the teachers of Scotland of various Christian denominations, to which Her Majesty was graciously pleased (13th May, 1851) to grant a Royal Charter of Incorporation, under the name or style of the Educational Institute of Scotland, for the purpose of promoting sound learning, of advancing the interests of education in Scotland, and also of supplying a defect in the educational arrangements of that country, by providing for the periodical session of a Board of Examiners competent to ascertain and certify the qualifications of persons engaged, or desiring to be engaged, in the education of youth; and thereby furnishing to the public, and to the patrons and superintendents of schools, a guarantee of the acquirements and fitness of teachers for the duties required of them, and thus securing their efficiency, and raising the standard of education in general.

II.—That they have steadily endeavored, so far as was within their power, to carry into effect the objects for which they were incorporated; and have annually granted diplomas to such young men, desiring to enter the teaching profession, as presented themselves for examination, and have certified to their proficiency in those branches in which they were examined and found competent.

III.—That they have long felt, with regret, the want of regular training in the theory and practice of education; and one of the objects specially contemplated by them in forming the Institute was the dissemination of a knowledge of this very important subject by public lectures, etc. The very limited means, however, placed at their command, have not enabled them to do more than furnish a few occasional lectures, which have been eagerly embraced by the members of the profession.

IV.—That it is now more than a century since Condillac first started the idea that the art of teaching and training the young might be, and ought to be, reduced to a science founded on the philosophy of the human mind. He was followed by Dugald Stewart, who fully and clearly demonstrates that no real and solid improvement in education can take place until this idea be realized. Dr. Thomas Brown advocates not less earnestly the same view as his illustrious predecessor. And the hope that it would give birth to such an Art of Education is urged by both philosophers as the strongest argument for the cultivation of that science to which they devoted themselves, and by which they have shed so much luster on the university where they taught and on their country. All those who, during the last sixty years, have thought most deeply on education, being, at the same time, most thoroughly conversant with its practice, have confirmed the opinion of these great men by many new arguments and illustrations. Some have gone farther, and have addressed themselves to the task of tracing the outline and laying the foundation of the much-wished-for science, to which the name *Pedeutics* has been given. Thus *Pedeutics* is the art and science of education, or, in other words, education reduced to fixed principles derived from the science of the human mind.

V.—That it is acknowledged by all enlightened educationists that regular scientific and practical instruction in *Pedeutics* is as necessary for a teacher as the like instruction in *Therapeutics*, or the scientific art of treating diseases, is to a physician or surgeon; and that a knowledge of

mental philosophy is as essential to practical skill in the art of educating as a knowledge of anatomy and physiology is to practical skill in surgery and medicine.

VI.—That every sincere philanthropist will at once admit that a professional education is as necessary for the teachers of the poor as for those of the rich. No man in the present day would propound so absurd and heartless an opinion, as that systematic instruction in surgery and a previous acquaintance with anatomy are necessary for the medical attendants of the nobility and gentry, but that a man without any such knowledge will do well enough for practicing surgery upon the poor. Is it less heartless or less absurd to say, that he who trains the children of the rich needs an accurate scientific knowledge of the "intellectual and moral powers," on which he is to operate, but that such knowledge is to be dispensed with in him who is to educate the children of the poor?

VII.—That the study of Pedeutics requires such previous training and attainments as can only be found among the students of a university. It presupposes an acquaintance with mental philosophy; that again presupposes a knowledge of logic; and that again, such a thorough appreciation of the nature and powers of language, as nothing but a sound classical education can give. Highly important, too, if not quite as essential, is an accurate knowledge of the fundamental principles of the different sciences by which the different sets of faculties are exercised.

VIII.—That from these considerations it follows, that the only appropriate and effectual means of securing for our country those great benefits, for the sake of which the sagacious and practical mind of Dugald Stewart urged the construction and cultivation of such a science, is the foundation of a professorship of Pedeutics in each of our universities.

IX.—That a Scottish university is the place in which the first professorship of the kind ought to be founded, and that for the following reasons:

(1) Because students fully *prepared to profit* by a course of lectures on Pedeutics are more numerous in the Scottish universities than in any other, since mental philosophy is there studied by a larger number of persons, with greater attention, and in a more practical form.

(2) Because persons *whose interest it would be to attend* such lectures are more numerous in the Scottish universities than in any other, inasmuch as a very large proportion of their students resort to the occupation of teaching.

(3) Because in a Scottish university such a course of lectures would *make its beneficial effects extensively felt and universally acknowledged* in a much shorter time than anywhere else. For, in Scotland, not only those who teach the children of the upper and middle classes, but also a large proportion of those who teach the children of the lowest, are men who have already received a university education.

X.—That the intended Chairs of Pedeutics *will be to the Normal School what the Chair of Medicine and Surgery is to the hospital*; the former will give a systematic and consecutive view of the *principles and rules* according to which education ought to be conducted; the latter will exhibit the *manner of applying* these rules and principles to the endless variety of individual cases that occur in practice. The proposed chairs, therefore, will not supersede or interfere with our normal schools, but will immensely increase their efficiency and usefulness.

An attempt had been made in 1857, but without success, to induce the trustees of the Ferguson bequest to aid in establishing chairs of education. Another effort was made in 1859 to induce these trustees to consider the propriety of aiding the foundation of a chair in the University of Glasgow, which seemed to have a superior claim on the trust. Aid was declined "on the ground that the universities being now popularized

and under the control of public opinion to a much greater extent than formerly, any change or enlargement which the times may demand will be best left to the operation of this opinion arising from a felt want on the part of the public." Probably few will venture to affirm that any change in the character of the Universities, such as was expected by the Ferguson trustees, has yet taken place. The General Council of a Scottish university is practically a powerless body. Corporate institutions do not readily respond to public opinion. Hence outsiders "do good in occasionally passing an electric shock through the sluggish University Corporation."

In July, 1863, there appeared in the *Museum* a remarkable paper by "An Edinburgh Graduate," on "Training Schools in Scotland," which attracted no little attention at the time. It set forth the anomalies of the system, its peculiar unsuitableness for Scotland, especially in its ignoring the universities, the relation between which and teachers had formerly been so intimate and so beneficial. From this paper, even after the lapse of twenty years, it is still pertinent to quote the following passage:

"The special or professional training [of teachers] might be provided by adding to the Faculties of Arts a chair of the Principles and Practice of Teaching, and connecting it with a model or practicing school outside the university walls. During two full sessions the student would give his attention to classics, mathematics, and the English language and literature (his familiarity with the ordinary subjects of instruction in an elementary school being secured by the bursary entrance examination), devoting the summer session of each year to attendance on the Chair of Education and a study of organization and methods in the model school."

The scheme thus formulated attracted the attention of Prof. Pillans, who, in his old age, was still seeking to realize the dream of his manhood. And so, in the last year of his life, a patriarch in education, fired by professional zeal, offering £5,000 for the cause which he had so much at heart, he went to London, and endeavored to persuade the authorities to aid him in founding a chair of education in the university of Edinburgh. But what a change! Instead of the ministers who had, in 1834, received him with "kindliness," he was met by Mr. Robert Lowe, who contemptuously declared that there was "no science of education." Thus the project failed; and just as, under Mr. Lowe's direction, public education was reduced to dull and mechanical routine, so did his cold rebuff delay for a decade the smallest recognition of education as entitled to professional rank. Valuable years were lost in desperate struggles to show the hollowness of Mr. Lowe's scheme, and the necessity for higher aims in education, and the highest training in the educator.

In the *Dick Bequest Report* of 1865 occurs the following statement, so opposed to the views then current at Whitehall:

"It is only through a knowledge of psychology and ethics that the schoolmaster can render to himself an account of what he is doing, and can see to what point his labors are tending. These are the two pillars on which the whole fabric of education rests. I do not mean to say that it is necessary that the teacher should be a philosopher, but it is quite indispensable that he should philosophize. . . . If he does not admit this, he degrades himself from the position of an educated worker striving, by means of intellectual processes, to reach certain well-defined moral and intellectual results, to that of a mere retailer of the alphabet,

and of an inferior (because male) nurse, and converts what is a profession, in every sense in which that distinctive term is applicable, into a trade so unutterably petty and vexatious, that only men of mean natures would willingly adopt it."

In direct opposition, also, to Mr. Lowe's declaration that there was no science of education, we have the testimony of the highest educational authorities, as in the following passage from an address on *Teaching as a Profession*, delivered by Dr. (now Professor) Donaldson, at Stirling, in April, 1867, and printed in the *Museum* of June, 1867:

"There is a science of education, a science not merely in its rudiments, but worked out with considerable fullness; and those who have asserted the contrary seem to me to betray their ignorance of what has been done in this field, and their readiness to pronounce an opinion before they had investigated a subject."

He points out that the Arts course at the Scottish and English universities leaves graduates quite incapable as teachers. He says:

"I taught Greek in the Edinburgh University, and I taught Latin in the Stirling High School, and during the first three years of this my teaching career I was groping in the dark. I had plenty of impulse, and gave that to my pupils in abundance. But, looking back on these years, I now know that I needlessly put difficulties in the way of my pupils, that I was ignorant of the nature of their minds, and made mistakes in consequence. It was not until I had made a thorough study of psychology, as it can and ought to be applied to the minds of boys, that I saw clearly the right methods to pursue. . . . The teachers in the great schools of England are all highly educated men, and yet the report of the commissioners states that their teaching, taking it as a whole, has been a miserable failure. Why? Because most of them do not know how to teach. They employ methods that violate every law of psychology. They persist in practices which psychology pronounces injurious to the human mind. And you will find, in the answers of some of them, opinions in regard to teaching which it is perfectly marvelous that a sane man could entertain."

In 1866 Messrs. Greig and Harvey, the assistant Commissioners on Education, point out that the normal schools are all situated in university cities in Scotland, and go on to advocate complete university (including professional) training for some of our teachers, and combined normal and university training for the others. And in the Third Report of that Commission, 1868, there is shown in an appendix a plan for combining University with normal school training.

In 1869 there appeared in the *Museum* for March of that year a "Plea on Behalf of Professors of Education, in which it declares that there "is absolutely no provision for any one obtaining systematic instruction" in the science of education, and states "various reasons why that would be best given in connection with the universities."

The vigorous discussions caused by the Education Bills, which were at this period annually introduced into Parliament, did not wholly absorb the attention of schoolmasters. In an address by Dr. Barrack of Dollar, we find the following passage:

"Why should not the schoolmaster have a profession of his own? There is the medical profession, law, and divinity. Why should not the schoolmaster have a degree of his own, and elevate his work to the same platform as that of divinity, law, or physic?"

In the presidential addresses to the Institute constant reference is made to education as a subject worthy of university recognition. Thus, in 1870, Mr. M'Turk, F.R.G.S., after deploring the loss of the "golden

opportunity when the late Professor Pillans proposed to endow a Professorship of Paideutics," goes on to advocate courses of lectures on education delivered in succession by eminent educationalists in each of our universities. Acting teachers and students could, he thinks, attend them, and arrangements could be made "that university education and normal teaching go hand in hand, as the only real security for a race of cultivated men, at once accomplished scholars and skillful teachers—men of the traditional stamina and acquirements of the world-famed Scottish teacher, with all the superadded practical knowledge and skill which the best modern training can impart."

A memorial, from the Northern Counties Association of Teachers, was considered at the meeting of the Educational Institute, in September, 1873, and was supported in a stirring speech by Mr. Jolly, H.M. Inspector of Schools. The memorial drew attention to the fact that no professional training existed for teachers as a class, that normal schools were attended by a small part only of the whole body of teachers, and stated that the memorialists were "unanimously of opinion that professional training in the theory and practice of teaching should be provided in connection with our universities."

A committee of the Institute was appointed to report on the best steps to be taken to secure "The establishment of a Chair of Education in the Scottish universities, with its complementary training machinery."

Meantime Mr. Jolly, who was most enthusiastic in the cause, advocated it with great ability; and his writings did much to remove misconceptions, and to give the scheme definite shape. By articles in *The Fortnightly Review* and *The Schoolmaster*, by pamphlets, and by notices in his annual reports, he secured for it attention in the highest quarters. All interested in the question are advised to study two most able contributions by Mr. Jolly on "The Professional Training of Teachers," for which see *The Fortnightly Review* of September, 1874, and the *Transactions* of the Social Science Association, which met at Glasgow in the same year. Similar views were urged by Professor Hodgson at the Norwich meeting of the Social Science Congress, and by Mrs. Gray and others at the Belfast meeting of the British Association. The press declared in favor of the movement both in Edinburgh and Glasgow, particularly the *Scotsman*, *Courant*, *Daily Review*, and *Glasgow Herald*, the last-named then under the direction of Dr. (now Professor) Jack, a high authority in all educational affairs. Everywhere the educational atmosphere was rife with the cry of "Chair! Chair!" and a response was soon forthcoming.

In 1876 the Bell trustees intimated their intention to give £10,000 to aid in founding chairs of education in the universities of Edinburgh and St. Andrews. The plan was received with favor. Principal Shairp declared that, "in the endeavor to connect the training of teachers more closely with the universities we have the intelligence of the country on our side." In Aberdeen a committee on new chairs held that a chair of education was the one most urgently needed. The University of Glasgow made no sign. It is somewhat characteristic of this university to exhibit less eagerness than that of Edinburgh in securing chances of academic extension. The latter has now eighteen chairs in the Faculty of Arts,

the former only nine. Without committing oneself to the Edinburgh system, the warning of Dr. Loyn Playfair may be addressed to Glasgow:

"Unluckily, the universities allowed profession after profession to slip away from them, because they could not escape from their mediæval traditions. Nothing is more strange, for instance, than their abandonment of the teaching profession, which was of their own creation, while the older professions were rather the creators of the universities."

The Bell trustees, after formal promises of aid from the government, found that certain Scotch members of Parliament, who ought to have known better, had come under the evil influences of the system propagated by Mr. Lowe, had unfortunately imbibed his spirit, and become afflicted with the craze for mechanical results. These were not confined to one political party, or to one religious sect, but combining to resist any grant they rendered futile the attempt to secure provision for Edinburgh and St. Andrews, and indirectly they caused the two other universities to be left unprovided for. Though thus abandoned to their own resources, the trustees persevered with their scheme, which resulted in the happy selection, in 1876, as first occupants of the chairs, of two well-known educationalists, Professors Laurie and Meiklejohn.

The Educational Institute continued to keep the subject in view. In 1874 Dr. Macdonald (of the High School, Otago) gave, in his Presidential Address, lengthy advice as to the work of the chairs then contemplated. In the following year his successor, Professor Hodgson, laments the failure to secure a similar provision for the universities of Aberdeen and Glasgow, and then goes on to say:

"Quite apart from the training colleges, there is ample room for professorships of the theory, practice, and history of education. How many of our secondary teachers pass through no training college; and its acquaintance with the principles of education less needful for them than for primary teachers? The first step upward is practically to proclaim that professional culture, as distinguished from knowledge of the subjects to be taught, is needful for every teacher of every kind and of every grade." He quotes Sir J. Kay-Shuttleworth, who says, "A well-arranged system of training would at once stimulate professional *esprit de corps*, supply a basis of organization, and induce a large number of men to look upon teaching as the work of their lives."

Professor Hodgson thus concludes:

"The professorship is the essential nucleus of that which must ere long be instituted, a FACULTY OF EDUCATION, equal in dignity and completeness to that either of medicine or of law."

And at the Annual Congresses of the Educational Institute of Scotland (which include not teachers only, but all whose interest in education induces them to attend) the same opinions have been expressed and approved of again and again. At the very first of these Congresses, held in Glasgow in 1874, the whole question was admirably put before the meetings by Mr. Dalglish, M.A., of Edinburgh, and Mr. Glasgow of Alloway. At the Aberdeen Congress of 1876, Prof. Black, in advocating diploma in education to be given after university training, said:

"Nothing will tend more to rehabilitate our whole system of education, and restore it to its ancient lines, in so far as such restoration is desirable or possible, than the admission of a large number of teachers with such a qualification."

In the discussion which followed, it was remarked by another pro-

fessor that "there was no reason whatever except custom and conservatism for there being no university degree for teachers;" and an ex-president of the Institute (Dr. Macdonald) maintained that the platform for the teachers was the university platform, because that was the platform on which all the other professions were trained; and because this was most in harmony with our national traditions in education.

During 1876 and 1877 the late Universities' Commissioners collected an immense mass of evidence, examining, among other points, into the propriety of instituting new chairs. There was a remarkable agreement among most authorities on the question of chairs of education. It was maintained that for our higher schools the M.A. with honors should be demanded, for our better parish and village schools the M.A. pass might suffice, and that for inferior posts it was desirable to revive the old degree of B.A., or to institute a Literateship in Arts, to meet the case of many who could not take the full curriculum, and whose university qualification might nevertheless be recognized. But it was again and again urged upon the Commission that some attempt should be made to secure the power of communicating in school the knowledge which the teacher possessed, and to point out the application of those principles according to which the mind is developed, habit and character formed, and culture acquired. Instruction in method and in the history of education, as illustrative of both theory and practice, was also advocated.

Prof. Black of Aberdeen, in recommending the revival of the degree of B.A., or as the Commissioners prefer, a certificate in Arts, says:

"It would serve along with suitable instruction in methods of teaching as a basis for a teacher's diploma. . . . The new degree would be granted upon five subjects, on the same standard as the M.A. degree, but covering a less area. I may mention that this was the scheme practically agreed to by the four universities, two or three years ago, as the basis of a teacher's diploma, and that it was, I venture to think, within an ace—if I may use such an expression—of being accepted by the Education Department in London, had not ecclesiastical jealousies somewhat interfered. It is evidently a felt want all over the country, and the feeling has found frequent and varied expression." He thinks it "very desirable" that "we should have a chair of education [at Aberdeen]. In the meantime, if a teacher's curriculum and diploma be instituted, as I trust it will, in the form of a B.A. degree, or otherwise, we might make other arrangements for giving teachers a knowledge of method, but no plan of doing so would be so satisfactory as a professorship of Education."

These are the words of one who had for years, as an inspector of schools, unequalled opportunities of observing Aberdeen graduates at work, in elementary and superior primary schools, in the Dick Bequest counties, so peculiarly the home of graduate teachers.

Prof. Geddes thinks "that it is with teachers as it is with poets, they are born, and can hardly be made." Yet he allows that "knowledge of the history and movements of education . . . may develop an aptitude which is already inborn." And he says, "There has been a movement towards what is called a teacher's degree, with a certain flexible course for a biennial curriculum. The scheme for a teacher's degree or diploma, after a two years' curriculum, seems to me to fit in well with this scheme of a minor degree."

Prof. Calderwood thinks it of great importance to "provide for an increased number of teachers coming to the university." He is inclined to have a special diploma for teachers after two years' attendance, or another degree for teachers of primary schools; and there might be included, to a certain extent, the assistants in secondary schools, if the diploma included classics, which, I should think, it very commonly would do. I think that at present we want very greatly to encourage study at the university on the part of those who are preparing to be teachers in primary schools, our sole hope of success in general education being to raise the standard of culture and attainment of the teachers.

In his Presidential Address, 1879, Mr. Duncan of Inchture advocated the establishment of an Educational Faculty. In the same year the Alford Local Association forwarded an overture in favor of "professional degrees in education for teachers." It is remarkable that this overture should come from an association, the members of which are *alumni*, and three-fourths of them graduates in Arts of the University of Aberdeen. The possession of the coveted degree of M.A. did not reconcile these teachers to the relation of the universities to their profession.

At the Stirling Congress of 1881, Principal David Ross, of the Glasgow Training College, said:

"A university should be many-sided, and if it has room for medical men as such, for engineers as such, for lawyers as such, would it be degraded, or would it depart from the function of a university, if it were to provide for teachers as such? Until this end be realized, the words of Dr. Playfair will still be true, 'It is strange that the very art, which has for its professed object to lay the foundations of every profession, has for itself no recognition as a profession in this country.' In former times, as I have shown, it was not so. Dr. Playfair, however, regards the time as near when 'the universities will doubtless revert to their ancient practice of giving special degrees for teaching.' Educational faculties cannot be difficult to organize in universities which contain educationalists of the stamp of Professors Geddes and Bain, Meiklejohn and Crombie, Laurie and Calderwood, Ramsay and Jack."

At the Aberdeen Congress, in January, Mr. Moir, Rector of the Aberdeen Grammar School, said:

"One change, I am sure, you will all agree is desirable, and that is that there should be in our Arts' Faculties a sub-faculty of education and a teacher's degree. With a system of options, and the institution of Chairs of Paideutics in all our universities, and with our normal schools affiliated to the universities, I can imagine a state of matters when our future teachers, both elementary and secondary, both male and female, could all get a university training. Then, corresponding to clinical education in medicine, there would require to be certain practicing schools open to students intending to be teachers. . . . Teachers have a perfect right to assert their claims to be enrolled amongst the professions, and I am sure the great mass of the Scotch people would hail with pleasure their recognition in that capacity. We are the coming power in the country. The church and the press must give us a place beside them as the educators of the people, as the producers of good citizens, and the preventers of crime and immorality."

At the same Congress an Aberdeen professor declared that a "teacher's degree would be an admirable thing." He had been in favor of a professor of education in each of our universities. Such a position should, he thought, be highly esteemed, for the "highest of all functions was to be a teacher of teachers."

PROFESSIONAL TRAINING FOR HIGH SCHOOL TEACHERS.

European Experience.

PRUSSIAN SYSTEM.

SPECIAL PREPARATION—a pre-requisite for teaching is, both in theory and practice, a cardinal feature in every department of public instruction in Germany. In Secondary Schools for higher studies, whether humanistic or realistic, as well as in primary and elementary schools for the people, the candidate for any position of responsibility as teacher is required to give evidence not only of knowing well every thing which he will be required to teach, but to give evidence of his having mastered related subjects, and studied education as a science and art; and to have done this, under the guidance of eminent preceptors, and with opportunities both of school and class observation and experience.

In Prussia the Regulations respecting the professional training for secondary school teachers have been elaborated by eminent schoolmen; and in connection with the regulations of examinations, trial-year, and provincial and voluntary conferences, interchange of printed catalogues with programmes and disquisitions of head masters, have become an accepted system, and the model for other European States. We give below, detached from its connection, a brief account of this part of the system of public instruction in Prussia, and shall follow it with a similar treatment of the French method or Superior Normal School.

Prior to this century, there were no special arrangements at universities for the education of teachers for secondary-schools, the first being the philological seminaries, the oldest of which is at the University of Halle. By order of the Elector in 1695 and 1697, a part of the revenues of the convent Hillersleben was used for the benefit of some students of other faculties than that of theology, who would devote themselves to the study of "*humaniora et elegantiores literaturam*," and for those who intended to prepare themselves for teachership at secondary-schools, under the special supervision of Prof. Cellarius, who read every day a free lecture for them, until he died in 1707, when this arrangement ended.

A purely philological seminary was founded in 1787, by the influence of Fr. A. Wolf, which was the first to educate for the profession of teacher separate from theology, and in so far created an epoch in pedagogy. This seminary had twelve regular members, who had already attended a university one year, and were permitted to remain in the seminary for two years only. The exercises of the seminarists, in which a great many of the students of other faculties took part, consisted in interpretation of ancient authors, discussions partly on theses, partly on

compositions of the seminarists, and, for a time also, in the practice of teaching in the upper class of the Latin school of the orphan house at Halle. When this university was closed in 1806, Wolf went to Berlin; and on its reopening in 1808, Chr. Gottfr. Schuck obtained the directorship of the seminary, and in 1816 was associated with Seidler. After the new regulations of 1817, the object of "training skillful teachers for gymnasiums" was consistently followed up in all later regulations, and by the directors following, Mor. H. Ed. Meier and Bernardy, and exercises for acquiring a genuine style in Latin were particularly fostered. The separation into two divisions, which had been made in 1846 from personal motives, was annulled in 1857, when Bergh entered, after Meier's death.

The second seminary was founded by Professor Erfurt in Königsberg (1810.) The Department of Public Instruction agreed to his proposition for an association, under the name of a seminary, of young men who should, however, on account of want of sufficient preparation, be considered as first students only, from whom afterwards the regular members of the seminary might be selected. Schleiermacher, in voting on the instructions for this seminary, said very justly and well adapted for all times: "The first object is only to excite a love for the study of philology, and after this is awakened and formed, when an individual inclination is developed, free play must be given to it without any hesitation; but in every way we must prevent young men from limiting themselves to a narrower sphere and from finding their especial vocation therein." The department recommended exercises in writing and speaking of Latin and Greek; the latter M. Erfurdt desired to postpone at the beginning, but with the annual report of 1812, a "*disputatio de critica artis difficultatibus*" in the Greek language could be presented, which the authorities in Berlin censured only for accents omitted. After M. Erfurdt, the directors of this seminary were Wald, Gotthold, Lobeck, Lehra.

In 1812, Bockh became founder and director of a similar institute in Berlin, who, with Buttmann, Lachmann, Martin Hertz, and Haupt, have presided over it till now.

The philological seminary at Greifswald, from a philological association, became (1822) a public institution, at first conducted by Henry Meier alone, assisted by Schomann, who subsequently became director; assisted successively by Martin Hertz, Urlichs, and Ufner.

The seminary at Breslau was established in 1812; the two first directors were Gottl. Schneider and Heindorf, who were followed by Fr. Passow, Chr. Schneider, Ritschl, Ambrosch, Haase, the latter since 1856 in connection with Rossbach.

The philological seminary at Bonn was founded in 1819. The directors were Nake and Heinrich, under whom the attendance increased so considerably, that in 1826 it counted ten regular members, twenty-seven extraordinary, and forty-five visiting members. Welcker, who, after the death of Heinrich, became co-director, fostered the study of ancient art

in connection with that of ancient literature, but the interest among the students abated so much, that in 1841 there were only eight regular, ten extraordinary, and sixteen visiting members. After Ritschl was called to the position of *Nake* in 1839, the interest gradually increased again, so that in 1861 the number of members was eighty, and in 1864, eighty-eight. Eighteen years after the resignation of Welcker, in 1861, O. Jahn was appointed second director. From this seminary a great many excellent scholars have proceeded, who had creditably begun their career at universities and gymnasiums, and it was a matter of universal regret that the difficulties in the year 1865, should have induced so distinguished a professor as Ritschl to leave the service of the Prussian State.

In 1824, a philological and pedagogic seminary was connected with the theological and philosophical faculty at Münster, for the purpose of training candidates for efficient teachers at gymnasiums; its directors were Nadermann, Esser, Grauert, and at present, Deycks and Winieroski.

All exercises in these seminaries were arranged after the course at the seminary of Halle; for regular members, subsidies of forty thalers per year generally, with participation in the studies *gratis*, are allowed.

The first proposition for the establishment of a seminary for history, for the purpose of giving to a number of students a thorough education in history and enable them to take charge of instruction in this department was made in 1824 by Professor Menzel of Breslau; but the institute was not erected till 1843, when premiums of two hundred thalers were granted. Since 1853, Professor Ropell presided over it, assisted from 1863 by Professor Junkerman, a Catholic, so that a division of instruction according to religious confessions was introduced.

In Königsberg, as early as 1832, a like seminary, with a grant of two hundred thalers, had been established, the first director of which, Prof. Dr. Schubert, still presides; and one at Griefswald (1863) by Prof. Dr. A. Schafer, with yearly premiums of fifty thalers. The seminary founded at Bonn in 1868, with premium of three hundred thalers, is divided into two separate branches, independent of each other, according to its twofold object: 1, to introduce researches in history; 2, to prepare future teachers of history for gymnasiums. The direction, in order to provide for ecclesiastical preferences, has been given to two professors, Von Sybel, Protestant, and Kampfschulte, Catholic.

Beyond these public institutions, the lectures on history of distinguished professors at the universities of Berlin and Halle, though at first instituted for scientific objects only, have aided very much in training eminent teachers of history for higher schools, particularly those by Leopold von Ranke, and more recently by Droysen, by whom a good number of the best teachers in this branch have been educated.

The first seminary for mathematics and natural philosophy, at Königsberg, adopted, in 1834, preliminary statutes, and obtained as directors, Professors Neuman and Jacobi; and in 1839, by royal order, its subsidy was increased from one hundred and fifty to three hundred and fifty tha-

lera. Since 1848, Prof. Richelot took part in its instruction. At Halle, a seminary for mathematics and natural philosophy was begun in 1838, through the energy of Prof. Kämtz and Prof. Schneke, called thither from Königsberg. Through the influence of Prof. Schweigger, it was, in 1840, extended to all the natural sciences, and consists at present of seven divisions with eight professors. The seminary for mathematics at Berlin was founded in 1861; admittance into it follows upon an oral examination by the directors, and a written trial-composition. The directors are Kummer and Weierstrass; its subsidy, four hundred thalers.

In order to supply teachers of natural history for secondary-schools, and to increase generally the study of the natural sciences, the "seminary for natural sciences" at Bonn was founded in 1825 for fifteen to twenty regular members; its director was Nees, von Esenbeck, and each of the four divisions received a sub-director; afterwards the directorship changed according to election by the members. In 1830, the department directed that a testimonial of qualification should be given to the seminarists upon their leaving, which should relieve them of the examination by the commissions. This regulation was, however, changed in 1845, to giving such a certificate on the basis of an examination. For the furtherance of this institute, the department, in 1831, instructed the provincial collegiums of the eastern provinces to recommend attendance at this seminary to such students, leaving the gymnasiums, who had shown special talents for the study of natural science.

R. Pedagogic Seminaries.—It was of great importance to give to young men who had acquired good knowledge at the universities after they had passed their examination, an opportunity practically to learn the art of teaching. Before the time of Fr. Gedike, the preparation of teachers for secondary-schools was left to chance; but this eminent educator, principally through his own influence, received, Oct. 9th, 1787, the first charge to open a "royal institution of teachers for learned schools," which obtained its constitution under the name of a seminary, Nov. 18, 1788. The first five students received a stipend of one hundred and fifty thalers each, and the seminary was connected with the Frederic Werder gymnasium at Berlin, then under the directorship of Gedike. Its members were considered regular teachers of the gymnasium, and each was charged with ten lessons per week in one of its classes, and moreover they should be ready to take the place of other teachers when the director required them, to make the corrections of written lessons, to prepare testimonials for scholars, and for other practical services. They should be present as visitors during the instructions given by the director or by other teachers, or by some one from among themselves, should associate much with one another in free exchange of observations and opinions, and be under the superintendence of the director and of three teachers. That they might have practice in pedagogic moral treatment of single students, one who needed special treatment was from time to time placed under their care. For their further theoretical education,

they had to prepare a composition on some subject of pedagogy suggested by their own experience, to be submitted to the director, and read and discussed in a pedagogic society established by them. Moreover, the members met once every month in a philological society, over which the director presided. A collection of books, expressly for the members, was procured, for the increase of which, forty thalers per year were set apart. With Gedike, the seminary in 1798 passed over to the gymnasium at the Gray Convent in Berlin, and under Bellermann I. (since 1804,) one member was ceded to the Fred. Werder gymnasium, after most of the seminarists had become in fact assistant teachers. In 1812, the eight members were alternately distributed among the four German gymnasiums, and the directorship, which according to the new instructions of Aug. 26th, 1812, was to be entirely independent of the directors of gymnasiums at Berlin, passed at first over to Solger, professor of the university, who was also a member of the scientific deputation of Berlin, and after his death in 1819, to Prof. Bockh, who was at its head in 1866. Since 1812, the practical pedagogic training of the members has in reality devolved solely on the successive directors of the gymnasiums. The increase in the demand for teachers after 1815 made the execution of the regulations for instruction impracticable; the seminarists, who were permitted to remain four years only at the seminary, if they did not obtain sooner a position as regular teachers, were mostly engaged as assistant teachers at the same or another gymnasium, sometimes at several, and the six lessons per week laid down for them, especially on account of the large demand for teachers after 1848, were often considerably increased; also the rule, to give their instruction in presence of a regular teacher of the gymnasium, and to fill but two lessons in the lower classes, could not be carried out. A decree of the department of Dec. 13th, 1863, made an end to overtasking seminarists with hours of teaching, as contrary to law and to the regular purpose of the seminary; as a maximum, twelve lessons were allowed, for which, however, if not regular lessons of practice for the seminarists, but taken for a time from the regular teachers of the school, they should be properly remunerated. By this, the situation of the seminarists has been improved.

A second pedagogic seminary was established (1804) in Stettin, "for the education of teachers of learned, middle-class, and inferior burgherschools of the whole of Pomerania," by the aid of the property of the former "St. Mary's Home;" but soon the seminary was limited to eight candidates for higher teachership, who at the same time were assistant teachers of the gymnasium. Professor G. W. Bartholdy was its director up to 1815; since then the directors of the gymnasium have also presided over the seminary, by which, also, in consequence of the instructions made last, July 3d, 1844, the number of members of this institute decreased to four, and a similar arrangement to the original one of the Berlin seminary was effected, which is certainly more practical.

The seminary of Breslau, in the main arranged after the same prin-

ciples, was established in 1813, and stands since 1858, every two years alternately, under the directorship of the Protestant and Catholic provincial school-board. Upon request of the director of the seminary, the commission for examination gives the lessons for the seminarists, and has them reviewed by their members.

The pedagogic seminary at Halle has gradually formed itself out of the theological seminary connected with that university; but has only since 1829 become a separate institute, for it was placed under the supervision of the commission of examinations, and received a director of its own, who must be a practical schoolman, and always professor of the faculty for theology or philosophy. Thus the seminary, as a theologic pedagogium, remained a special division of the seminary belonging to the faculty of theology of the University of Halle-Wittenberg, and according to the new regulation of 1835, the direction should be given to a regular or extraordinary professor of theology, which was again confirmed by rescript of Feb. 18th, 1856. There is a considerable distinction between this seminary and others in this, that its twelve members are divided into a first and second class, and principally students are admitted, who have been one and a half years at the university; qualified candidates of teachership, with good testimonials, can also find admittance. The seminarists are obliged regularly to attend the course of pedagogic lectures of the director, and to present one composition of a pedagogic character every semester. Practical exercises consist principally in teaching lessons, in a branch previously selected, to scholars whom the director collects for this purpose in a class-room, before auditors, and after their withdrawal, a criticism on the teaching by the other members and finally by the director, takes place. Further to acquire self-reliance, the seminarists give lessons in one of the classes of the Francké Institute. The period of membership has been fixed for students at two years, for candidates of teachership at one year; the stipends for members (first class, fifty thalers, second class, thirty thalers) are less than at other seminaries. The entire arrangement approaches that of seminaries for public school teachers; yet at the present time the condition of the students has again found more liberal consideration.

The province of Saxony has moreover a very important institute for the education of teachers, in the "Convict," for six candidates of theology, established in 1856 with the Pedagogium of the Convent of U. L. F. at Magdeburg; the candidates admitted in it must have acquired the qualification *pro licentia concionandi*, with the predicate at least of "good," and must intend to devote themselves to teaching at secondary-schools for a number of years or for life. The object of the "Convict" is, by a scientific and practical training to educate teachers of religion for high-schools, who are able to instruct in other branches of science as regular members of the board of teachers.

C. The pedagogic trial-year.—The arrangements for the education of teachers for higher schools soon proved insufficient for the existing de-

mand. This demand for graduated teachers for gymnasiums, towards the middle of the third decade of our century, became so large, that every candidate for higher teachership, immediately after passing the examination, sometimes on the ground of his testimonial only, received a regular appointment in the province, even as class-professors. At this time the superior officers of the Department of Instruction had remarked that one single trial-lesson (as prescribed by the regulations) was not sufficient to enable them to obtain such a knowledge of the practical usefulness and talent for teaching of a candidate, as was desirable and necessary to a just estimation of those who applied for the position of teacher. For this reason, the Department, Sept. 24th, 1826, caused the introduction of a pedagogic trial-year, according to which, all candidates, qualified by attainments, should hereafter, for at least one year, practically engage in teaching at a secondary school, and thus prove their fitness, before they could be regularly commissioned as teachers of science. The choice of the school should be left to the candidate, but in no school more than two at a time should be admitted, and no candidate be charged with more than eight lessons per week, and in extraordinary cases, to fill a temporary vacancy, at the highest with six lessons more; these lessons were generally given without any remuneration. The selection of classes, in which the candidates should give their lessons for six months or for the year, was reserved to the directors, and these, as well as the class professors, should frequently attend the instructions by the candidates, and amicably discuss their manner of teaching with them. In order to acquaint themselves with the organism of the entire school, and to gain a view of the art of teaching of experienced teachers, the candidates were expected, during the first months of their trial-year, to visit the different classes during those hours of the day when they themselves were not engaged with teaching, and that they might practice the art of pedagogic discipline, some rude, idle, or ill behaved scholars of the classes in which they were to teach, should from time to time be placed under their special supervision. In all other respects the candidates should be considered regular teachers, and at the expiration of the trial-year should receive a testimonial on the skill in teaching they had acquired, and on their practical usefulness, signed by the director and the class-professors. Since 1832, the candidates receive a testimonial as to the trial-year only, which, since 1844, is signed by the director alone; a detailed certificate is sent to the Department of Education, and since 1858 to the school-collegium of the province.

This arrangement, which coincided with the period when higher schools were amply provided with teachers, gave a desirable support to qualified candidates, and at the same time the opportunity for practice in their profession, but to directors it gave an additional duty, and to the schools a burden often injurious. The directors, already constantly engaged, with few exceptions did not trouble themselves much about these passing pedagogues, and the class-professors not at all; thus the

trial-year was beneficial only as a process of refining by which talented teachers were separated from incapable ones.

Minister von Eichhorn issued, April 8d, 1842, a new instruction on the trial-year, according to which "the candidate should at first, by visiting classes, conversing with directors, class-professors and other teachers, gain a view of the organization of the school; 2, for a long time visit those classes in which he is to teach, and make himself familiar with the manner of teaching of him whose place he is to take, and with the progress of the pupils; 3, in the selection of subjects for teaching, regard must be had chiefly to his testimonial; 4, he should not be employed all the year in the same class, but an opportunity must be given him to try his ability in other and higher classes, even if only in shorter lessons; 5, the teachers, represented by the candidate, must consider themselves all along as the proper teachers of the subject or the class, and in the commencement be present in all the lessons given by the candidate, and at the end of a lesson make suitable suggestions to him; and as soon as he can be intrusted with the sole care of the class, attend his lessons at least once a week."

Wherever this arrangement was executed with vigilance, it operated most favorably, and while under the previous rules part of the candidates were lost to the profession, by these latter every one, with few exceptions, became a well-experienced schoolman. The scholars were not given over any longer to unsafe experiments of new comers, and the young teacher gradually acquired the necessary authority, under the patronage of his guide, and the confidence and method, so important to independent teaching. A great number of teachers, some of whom are now directors, have thus qualified themselves for the profession. The superabundance of candidates for higher teachership until 1848, rendered the execution of this measure easy, as each candidate estimated it a special favor to be permitted to begin his trial-year directly after the examination, and proved grateful for the permission to teach longer without any remuneration until regularly commissioned. For foreign candidates, it was rendered very difficult to be employed at secondary-schools; the circular of May 28th, 1851, made the examination and trial-year depending upon the consent of the Department of Instruction, and circular of January 27th, 1852, prescribed that after examination and trial-year, none should be engaged at secondary-schools except by permission of the department. But after this time a great change took place in the relations of teachers in Prussia. In many places great zeal was manifested for establishing and extending schools; many teachers resigned on account of age or because they had committed themselves in politics; the favorable prospects for young men in industrial pursuits took away many disciples from the profession of teacher. Thus it happened that the candidates for teachership, not long before in abundance, were in a few years all engaged; so that not only examined candidates were employed as regular teachers, with salary and a full number of lessons, but non-

examined also, under the promise, it is true, to pass their examination within a year, which was however not exacted on account of the want of teachers. This want was in part remedied by facilitating the employment of foreign candidates; and in consequence of the cabinet order of Jan. 27th, 1862, a great many from the North-German States filled vacant positions, so that the employment of non-examined candidates was rarely tolerated, while that of candidates on trial was greatly favored, it being ruled by rescript of Feb. 14th, that they should not teach any longer beyond the lessons for their practice, without receiving compensation, but should have a competent salary, and that all regulations with regard to their exercises in teaching, under supervision and information, should be strictly adhered to.

The trial-year may be held at gymnasiums and real-schools, but only exceptionally at progymnasiums and secondary burgher-schools. The members of seminaries for high-schools are dispensed from it. In fixing the amount for pension, it is not counted as a year of service.

Assistance for travel to foreign countries is only given by the French gymnasium of Berlin, which has two stipends for the education of candidates in the French language.

V. PLAN OF INSTRUCTIONS.

The plan of instructions of Prussian gymnasiums, as elsewhere, has, in the course of time, been subject to many modifications; and we can here only enter nearer upon that by which a uniform order of instruction has gradually been effected.

The requirement for maturity-examination necessarily prepared the way to uniformity in the plan of instructions preparing for it. The Department for Public Instruction concluded, in 1810 at first, to introduce a general plan of instruction, which the Catholic schools should also adopt, and by gradually executing this plan, a ministerial rescript of Nov. 12th, 1812, prescribed that all classical schools which possessed the privilege of qualifying for the university, should adopt the name of gymnasium. Prof. Süvern was intrusted with arranging a general plan of instruction; this plan, submitted to Fr. A. Wolf for his opinion, was modified at different times, then fixed upon to be, in its main points, a guide in the administration of schools, but never published or brought into use generally. The order of instruction of the different gymnasiums, from the individuality of these schools and their directors, maintained great variety for a much longer period, and it was thought a special proof of skill of the directors, in which manner the plan of instruction was laid out by them, wherein they had to give to local circumstances, to the demands of the times, to the need of the institute, to the capacity of the powers for teaching, that consideration which alone, with a just and sensible direction, can be beneficial to schools.

Great credit is due to Bernhardt, the director of the Frederic Werder gymnasium of Berlin, by the publication, in 1812, of the plan of instruc-

V. PROFESSIONAL TRAINING OF TEACHERS AND PROFESSORS.

(1.) Historical Notices. (2.) Results to the Schools and the Profession. (3.) Foreign Estimate.

THE SUPERIOR NORMAL SCHOOL at Paris, so designated in 1845, to distinguish it from provincial institutions of the same class, was established in pursuance of the following provisions in the Act creating the Imperial University, March 17, 1808:

"*Art. 110.* There shall be established, at Paris, a Normal Boarding School, prepared to receive at least three hundred young men, who shall be educated in the art of teaching letters and science.

111. The inspectors of the academy shall select, each year, from the lycées, after due examination and competition, a certain number of pupils, of seventeen years of age or over, whose good conduct and progress have been most marked, and who shall have shown aptitude for governing and instructing.

112. Those who present themselves for examination shall be authorized by their father or guardian to pursue the university course. They shall be received into the normal school only on engaging to continue in the profession of teaching for at least ten years.

113. These candidates shall pursue their studies at the College of France, or the Polytechnic School, or the Museum of Natural History, according as they intend to teach letters, or the different sciences.

114. Besides their regular lessons, there shall be tutors, chosen from the older and more talented pupils, under whose direction they shall review the subjects taught in the special schools before-mentioned, and have laboratory practice in natural philosophy or chemistry.

115. The pupils shall not remain at the normal boarding school more than two years. They shall then be supported at the expense of the university, and be bound out to their profession.

116. The normal school shall be under the supervision of one of the counselors for life, who shall reside at the institution, and have under him a director of studies.

117. The number of candidates for the normal school shall be regulated by the condition and needs of the colleges and lycées.

118. The candidates, during their course of two years, or at the close of it, must take their degrees at Paris, in the department of letters, or in that of science. They will then be called upon, in regular order, to fill vacant places in the academies, as they may occur."

The above organization of the normal school was completed by the special order of March 30, 1810, and the corps of officers consisted of the counselor, or head of the school, the director of studies, the chaplain, masters, assistant teachers, and steward.

The first member of the council, who was called to preside over the school, was Bernard Guérout, who afterwards became eminent as professor of rhetoric, at the College of Harcourt.

In 1810, the school counted only thirty-seven students, and the annual expense for each student was 1,000 francs. In 1812, the number reached seventy-seven, and in that year Napoleon issued an order for the erection of a grand building for the school, to be located on the left bank of the Seine, but the order was never carried out. In 1815, under the restoration, the school was more perfectly organized, and the course extended to three years. The third year was devoted to the study of special methods of teaching; such, for example, as were set forth by Jouveney, Rollin, and Fleury. Lecturers on special subjects, and equal in rank to the first professors in the imperial colleges, or lyceums, were added to the faculty, and the standard for position of tutor was advanced.

In the ordinance of January 3, 1821, the normal school appears in the list of institutions to be established in the building of the Sorbonne. But even then the school was losing favor with the new government, and its very existence threatened, under the implication of fomenting a spirit of insubordination and ambitious pretensions. The intentions of the government were soon clearly intimated in the report of the Minister of the Interior, M. de Corbière, in which he recommended the formation of schools, more or less normal in character, (*écoles normales partielles*,) near the royal colleges, both in Paris and in the departments. "In these schools," M. de Corbière says, "a small number of select pupils shall be prepared from childhood, in those studies and habits which belong to the *grave et sérieuse* profession, to which they are destined. Candidates so trained, will not disdain subordinate duties, and thus there will prevail throughout the whole body of teachers the spirit of order and conservatism." Attacked by a powerful party, the fate of the normal school was sealed, and on the 6th of September, 1822, it was suppressed.

The new semi-normal schools were in no degree successful. It became evident that neither unity nor improvement in the educational system of the country could be attained, if the vocation were abandoned to the individuals engaged in it, or left to the mercy of various and contradictory influences. By an ordinance of March 9, 1826, they were materially changed, and called preparatory schools; their number was reduced, and the candidates required to pursue a thorough classical course. In September of the same year, a preparatory school of letters and science was annexed to the College of Louis-le-Grand. In 1829, the pupils of this school organized what might be called a *pedagogia practicum*, under the direction of experienced masters, and under the patronage of a commission composed of the general inspectors and the academy inspectors of the university. With a different title, the old normal school was thus re-established, and one of the first acts of the new government, in 1830, was to give to this school the old name. On the same day it placed over it, as its head, one of the most esteemed scholars of France, M. Cousin, who, fifteen years before, had been one of its pupils. The impulse imparted to the institution by that distinguished teacher, created a wonderful activity in all departments. The course was extended to three years, the plan of studies

was revised, and the discipline made strict. Still greater changes were made, by the establishment of annual competitive examinations for the admission of students, and a division of the scholarships into whole and half-scholarships, the former reserved for the students of highest grade. The school became famous, and was regarded, by the enemies as well as the friends of the university, as the best of its class ever established. The government ordered the erection of a building for its exclusive use, as had been the wish and intention of Napoleon in 1812. The building was located near the Museum of Natural History and the Library of St. Geneviève. In October, 1846, the normal school took possession, the pupils then numbering one hundred, which was increased the following year to one hundred and twenty. The course of instruction included, in the division of letters, Greek, Latin, and French literature, the history of literature, general history, philosophy, and grammar; in the scientific division, differential and integral calculus, geometry, higher algebra, mechanics, astronomy, physics, chemistry, natural history, comparative anatomy, and physiology; also for the students of both divisions, a course in pedagogy, and in the German and English languages. Each year the students who graduated were to be distributed among the colleges of Paris, and drilled for several weeks under the direction of a professor.

As it appeared no less important to provide suitable professors and tutors for the communal or parish colleges,* and as it was a common reproach brought against the university, if not rather a merit, that *instruction* was sacrificed to *education*, an ordinance, of December 6, 1845, directed the organization of secondary normal schools, of lower rank, to be established in those towns where the communal colleges were situated. The great school at Paris received, for distinction, the title of "Superior Normal School."

In 1848, in accordance with the spirit of the revolution of February, the normal school adopted the plan, or principle, of free instruction, a principle which had been discarded in 1833. The new government revived this policy "in the name of republican equality, and for the interests of education, and for the good of the poorer classes." This is the language of the Committee on Public Instruction:

"The privilege of gratuitous instruction in the normal schools is justified by considerations which spring from the very self-sacrificing devotion marking the opening career of the students destined, most of them, to the position of an ordinary teacher. The vocation demands an ardent zeal,

*The French system of public instruction consists of three divisions: Superior, Secondary and Primary. The University, with its fifty-four faculties, constituting the superior; the Lycées, or as sometimes called, the Imperial or Royal Colleges, and the Communal Colleges, forming the secondary; and the schools of different grades, together with the asylums, forming the primary. The colleges correspond in many respects to our own colleges, but the lycées are of a higher grade than the communal colleges. The latter are maintained by the towns in which they are situated, and in their early history were called *secondary schools*, in distinction from the lycées. Both prepare the student for the baccalaureate degree. There are now in operation in France, 77 lycées, with 34,442 pupils, and 261 communal colleges, with 83,000 pupils.

an abnegation of talent which resigns itself to labor without fame, and a stubborn toil which undermines the strongest constitutions. Moreover, for this mission, or priestly office of instructor, as it may well be called, the candidates are recruited almost always from the poor. It is therefore necessary that an absolute rule be established, that talent in no case shall be thrust back, or poverty be an obstacle."

Between the years 1849 and 1853, the number of students decreased, the appropriation was reduced from 237,600 to 178,610 francs, and great changes were introduced. The first reform, and perhaps the most useful, affected the regulations for admission. The minimum age of applicants was advanced one year, from seventeen to eighteen, and the examination made more rigorous, taking into consideration, not only attainments and ability, but the antecedents, character, and habits, in fact, all those qualifications which a parent would value in choosing a preceptor for his children. These excellent modifications, which still remain in full force, perfected in an essential respect, the old organization, without changing the constitution of the school. In 1852, under the ministry of M. Fortoul, reforms of a different character were adopted, affecting the course of studies and the rules of promotion.

Previous to these changes, the new pupils, having taken the degree of Bachelor of Letters, or of science, at the lyceum, or commercial college, devoted the first year to a review of the subjects they had already studied. At the end of the first year, those in the section of letters, who were pronounced fitted for the degree of licentiate, were allowed to present themselves for examination, and the best students were usually successful. During the second year the studies were carried forward as far as their variety would permit, but in the section of letters the instruction was materially changed, and had for its leading object, not the technical and elementary treatment, but the historical development of philosophy, and of Greek, Latin, and French literature. Before entering the third year, the students were bound, under pain of being dismissed from the school, to be prepared to take the licentiate degree; except that those in the section of science, being obliged to take a double degree, one of physical science and the other of mathematics, only the former was required at the end of the second year.

The third and last year was given to special studies, according to the taste and aptitude of the student, the preparation having for its goal the high rank or title of fellow, (*agrégé*),* from which class the professors and assistant professors in the lyceum are chosen. Graduation at the normal school did not insure this title, but gave the pupil the right to present himself for examination as a candidate.†

* In the original organization of the University in 1808, the rank of fellow was made the *fifteenth* among its functionaries, and superior to the principals and professors in the communal colleges.

† These test or competitive examinations for the rank of fellow, (*les concours de l'agrégation des lycées*), were instituted about the middle of the last century, and being the gateways to the higher professional positions, they hold a prominent place in the history and the organization of the French system of education.

The leading modification of 1852, and one most unwillingly received by the members of the school, was the postponing for three years the right to appear as candidates for the above honor, and in connection with this grave measure, the licentiate degree was fixed as the intention and goal of the course, and even the section of letters was not allowed an examination for this degree before the close of the second year, whereas under the former regulations, many attained that honor in the first year. The object of the reforms of 1852, being to raise the standard of scholarship and of pedagogic skill in the corps of professors, the members of the normal school, who at the end of the course had passed successfully all the examinations, were appointed to certain subordinate teachers' duties in the lycéums, in which the three years, intervening before the fellowship could be reached, were to be spent.

The decree of 1852, included also changes in the curriculum. The school was declared to be "essentially literary and scientific" in character; philosophy was to be taught as a method of analysis, or investigation into the operations of the human mind in letters and sciences. In the section of letters, the first year's course, though being, as before, a revision of the college or lyceum studies, was enlarged, and consisted of the following sub-courses:

1. Greek language and literature, including grammar and prosody, with translations from Greek into French, and French into Greek, and a study of the Greek classics in illustration of the historical development of the language.
2. A course in the Latin language and literature after the same plan.
3. French language and literature, embracing a scientific analysis of model works, viz. those of Malherbe in the department of poetry, and of Descartes in prose; also compositions, narratives, letters, discourses, analyses, and dissertations.
4. Ancient history, and Greek and Roman archeology.
5. Philosophy, more especially the study of the human understanding and method.
6. Modern languages.

With the exception of the course on the Latin language, the instruction of the second year was similar to that of the first, but more historic in character. In sketching the principal schools of philosophy, the professor was required to illustrate the harmony among great minds of all ages in regard to those truths which affect the moral government and destiny of man. The study of ancient history was set aside for that of the middle ages and modern history, and the course of Latin oratory or poetry, and that of Greek literature were to be continued.

The course of the third year like those of the preceding, included Greek, Latin, and French language and literature, French history, philosophy, and modern languages, but the number of lessons was reduced, and the studies conducted with more definite reference to the students' plans for the future. The general rules or guides for this year were:

1. To review grammatical subjects with the aid of general and comparative grammar.
2. To develop those subjects in the department of literature which had not been thoroughly treated before.
3. To complete the course of history and philosophy.
4. To perfect the students in the classical branches, also in composition, style, and oral expression.
5. Above all, to familiarize them with the principles of scientific criticism, and the practice of rational methods.

In the section of science, the two first years were devoted to such studies as prepared the student for the licentiate degree in mathematics, and the same degree in physical sciences. For the former degree there were two examinations; one in the differential and integral calculus, at the end of the first year, and another in mechanics, at the end of the second year. For the latter degree, an examination in chemistry at end of first year, in physics at end of second year. These four examinations were conducted before the faculty of science in Paris. The unsuccessful candidates were not admitted to the course of the third year, and were obliged to quit the school. In the third year the studies were made special and limited, to accord with the department selected by the student for his career as a professor.

Independently of the regular examinations for degrees, the students appeared each year before a commission of the general inspectors of the university to be questioned by them. In the third year, the pupils were required, at these examinations, to question each other. Written compositions and lectures were also required. The commission then prepared a list of those students whom it considered as prepared to continue at the school, or, if graduates, to be employed in the lyceums or colleges.

The new regulations gave more precision and definiteness to the system of instruction; they guarded against the tendency attending special studies and courses, to render the student learned, rather than able as a professor; and it connected with the study of literature that close analysis of standard works, which supposes a thorough knowledge of the languages. But these advantages were not sufficient to counteract the dissatisfaction caused by the postponement of the examinations for the licentiate and fellow's degree. Many became discouraged, and the number of candidates sensibly diminished, and within the school there was a manifest abatement of zeal. History and philosophy were neglected, and the study of the Greek and Latin authors, and of French literature, and even composition, were reduced to the narrow and technical demands of the licentiate degree. Affairs reached that point that the government found difficulty in filling the vacancies in the chairs of history and philosophy in the lyceums and colleges. It became evident that M. Fortoul, in his reforms, had gone too far. Hence, in 1857, under the ministry of M. Rouland, the novitiate, to be passed in the lyceums or colleges, by the graduates of the school, was reduced from three years to one, and the next year it was altogether dis-

pensed with, in the case of those pupils who successfully passed the examinations of one year, permitting them, as before the order of 1852, to be candidates for the fellowship at the close of the normal course. In January, 1859, the old regime was still farther restored by an order which permitted the students in the section of letters to present themselves for the licentiate degree in the tenth month of the first year.

The value placed upon the institution by the government is shown in their choice of functionaries appointed to direct it, from 1830 to 1840, M. Victor Cousin; 1840 to 1850, M. Dubois, member of the council of public instruction; 1850 to 1857, M. Michelle, the rector of the Academy of Besançon, who was succeeded by M. Désiré Nisard, member of the French academy, and held in highest esteem by the university. The administration of the school, and the charge of the scientific courses were entrusted to M. Pasteur, member of the academy of sciences; the section of letters to M. Jaquinet, the senior laureat of the university, and an eminent master.

The number of students in 1863, was one hundred, and the appropriation for the support of the school, was 291,000 francs. The salaries were, about that time, advanced, the masters receiving 6,000 francs. The prosperity of the institution also authorized the addition of new courses, among them, one in geography; also the enlargement of the chemical laboratory. This laboratory, founded by the munificence of the Emperor, has become, under the direction of the eminent professor M. Henri Sainte-Claire Deville, a celebrated centre of study and original research.

Since 1863, under the ministry of M. Duruy, the normal school has continued to improve. Though the department of philosophy had recovered its honored place in the lyceums, the ministry has judged it advisable to require of the candidates for the school, a year's exclusive study of this branch, as a condition of admission, and in the school, a new course in philosophy has been instituted. In 1865, the budget added 16,000 francs to the appropriation, which allowed of an enlargement sufficient for ten additional students.

Until 1866, ushers (*maîtres surveillants*), had been employed in the normal school to watch over the pupils during the hours of study and recreation, and in fact, at all hours, both day and night. M. Duruy being of the opinion that the future professors should learn to govern themselves, and appreciate their responsibilities, abolished the office of usher, and the happy results prove the wisdom of his action.

The latest modification in the organization of this institution is that which makes the third year course accessible to those tutors (*maîtres répétiteurs*), of the lyceums, who have already received the licentiate diploma. This important rule enlarges and generalises the character of the school. The instruction of the school being no longer the exclusive privilege of the regular pupils, they may be obliged, in the competition for fellowship, to contend with strong rivals, and a beneficial emulation be excited.

From the foundation of this famous school, up to the year 1866, it has admitted about 1,700 pupils. Of this number, 788 have obtained the rank of fellow; 113 in the department of grammar, 268 in letters, 56 in philosophy, 60 in history, 201 in mathematics, 70 in physics, and 20 in modern languages. Most of those who have not received fellowships have followed their profession in the lyceums and communal colleges, as adjunct professors in the former, or as professors in the latter, both being functionaries inferior in rank to a fellow.

In preparing learned and able teachers for the youth, the normal school has also educated distinguished authors and savants. There is no branch of literature or science, which its pupils have not cultivated with success and honor. By whom are most of the prizes, annually given by the academies, borne off, if not by the former pupils of the normal school? Of those who once sat upon its benches, are now members of the institute, viz: two of the French academy, M. Patin, and M. Prévost Paradol; four of the academy of inscription and belles-lettres, M. Guigniaut, M. Wallon, M. Beulé, and M. Quicherat; one of the academy of sciences, M. Pasteur; five of the academy of moral sciences, M. Michelet, M. Jules Simon, M. Janet, M. Lévêque, and M. Bersot. Three are members of the council of public instruction; 9 are general inspectors; 9, rectors; 17, provisors; 12, censors; and 65, professors of faculties. The present (1868) Minister of Public Instruction, M. Duruy, was a pupil. It renders service and honor to the university and the country, and is equally dear to both.

Prof. Arnold, in his report to the School Inquiry Commission in 1866, dwells on the importance of the Superior Normal School, in giving dignity and consideration to the profession of public teaching in France, and in keeping it fully supplied with men, whose intellectual and professional training being of the highest order, carry weight with the pupils they teach, and command for themselves, as well as their work, the intellectual and moral respect of the community.

I have already mentioned this admirable institution; it enjoys a deserved celebrity out of France as well as at home, and nowhere else does there exist anything quite like it. Decreed by the revolutionary government, and set to work by that of the first Napoleon, it had two periods of difficulty, one under the Restoration, when it attracted hostility as a nest of liberalism, and it was proposed to abate its importance by substituting for one central normal school, several local ones; another after the revolution of February, when the grant to it was greatly reduced, and the number of pupils fell off. But it has now recovered its grants and its numbers, and few institutions in France are so rooted in public esteem. Its main function is to form teachers for the public schools. It has two divisions; one literary, and the other scientific. Its pupils at present number 110; they are all called *boursars*, holding a scholarship of about \$200 a year, which entirely provides for the cost of their maintenance. The course is a three years' one; but a certain number of the best pupils are retained for a fourth and fifth year: these, however, are lost to the secondary schools, being prepared for the doctorate, and for the posts of superior instruction, such as the professorships in the faculties.

This school is on the Rue d'Ulm, in the old school quarter of Paris on the left bank of the Seine, where the Sorbonne, and by far the greater part of the *lycées* and centres of instruction, secondary and superior, are still to be found. The building is large and handsome, something like one of the modern colleges at Oxford or Cambridge; it has chapel, library, and garden; the tricolor flag

waves over the entrance. Everything is beautifully neat and well kept; the life in common which economy compels these great establishments, in France, severely to practice, has,—when its details are precisely and perfectly attended to, and when, as at the *école normale*, the resources allow a certain finish and comfort much beyond the strict needs of the barrack or hospital,—a more imposing effect for the eye than the arrangement of college rooms.

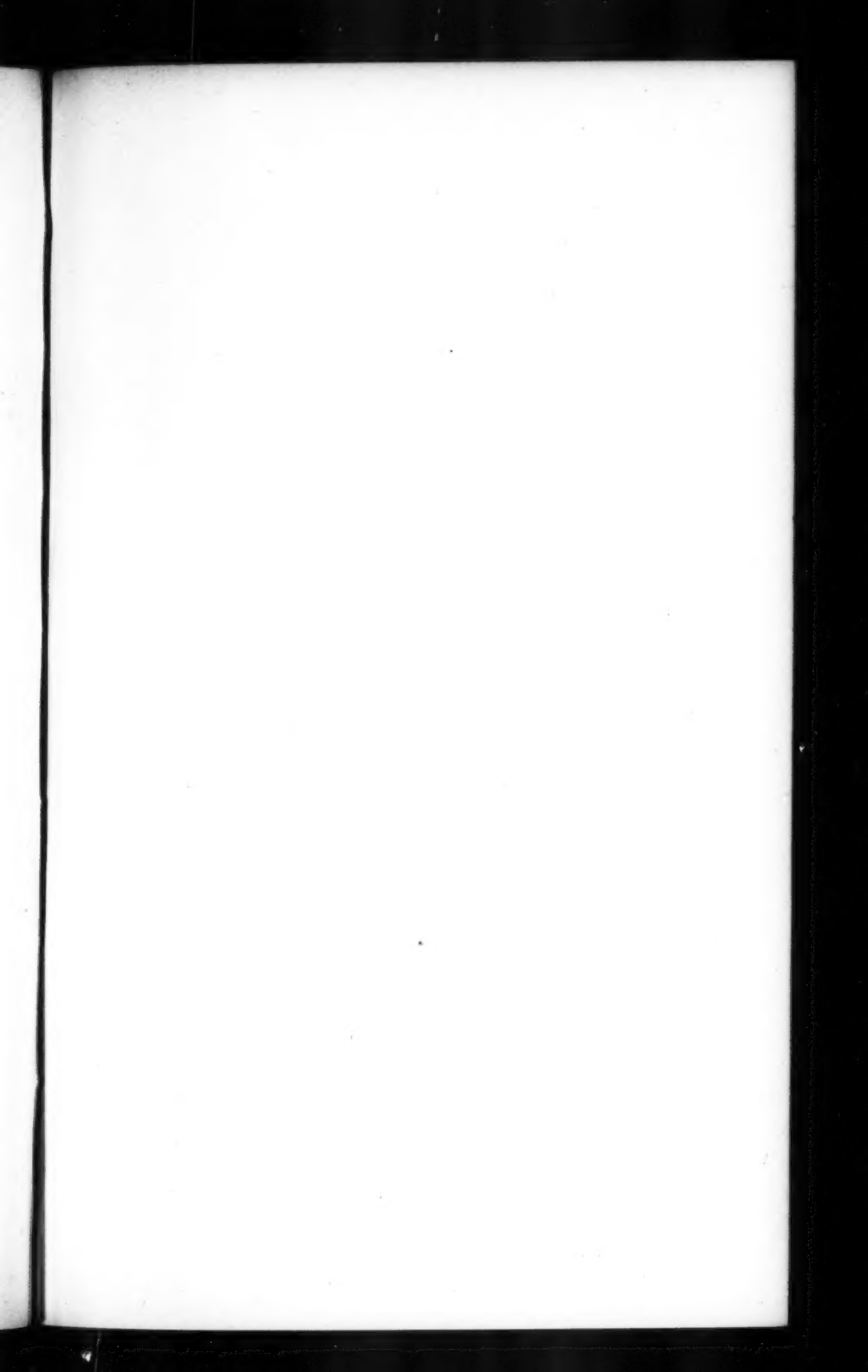
Last year 344 candidates presented themselves for 35 vacancies, and these candidates were all picked men. To compete, a youth must in the first place be over 18 years of age and under 24; must produce a medical certificate that he has no bodily infirmity unfitting him for the function of teacher, and a good-conduct certificate from his school. He must enter into an engagement to devote himself, if admitted, for ten years to the service of public instruction, and he must hold the degree of bachelor of arts if he is a candidate in the literary section of the school, of bachelor of sciences if in the scientific. He then undergoes a preliminary examination, which is held at the same time in the centre of each academy throughout France. This examination weeds the candidates; those who pass through it come up to Paris for a final examination at the *école normale*, and those who do best in this final examination are admitted to the vacant scholarships. A bare list of subjects of examination is never very instructive; the reader will better understand what the final examination is, if I say that the candidates are the very *élite* of the *lycées*, who in the highest classes of these *lycées* have gone through the course of instruction, literary or scientific, there prescribed. In the scientific section of the normal school, the first year's course comprehends the differential and integral calculus, and it will be seen what advanced progress in the pupil such a course implies.

I found 110 pupils in the normal school, all *bursars*; commoners, to use our expression, are not received. For these 110 students, there are, besides the director-general, and a director of scientific studies, and another of literary studies, 23 professors, or *maîtres de conférences*, as in this institution they are called.

The cost of the school in 1865, was about \$60,000. The library, laboratory, and collections seemed to me excellent.

The pupils have half-yearly examinations, and they are practiced to some extent, and under the present minister, M. Duruy, more than ever before, in the *lycées* of Paris. The teaching of the professors keeps always in view the scholastic destination of their hearers. At the end of the third year's course, the student who has passed through it with distinction, is authorized to present himself at once for aggregation. Five years' school practice, it will be remembered, is required of other candidates. The less distinguished student is at once nominated to a *lycée*, but to the post of assistant professor only, not of full professor; after one year's service in the capacity of assistant professor, he may present himself for aggregation.

I have been somewhat minute in describing how the body of professors in the French public schools is formed, because the best feature of these schools seems to me to be their thoroughly trained and tested staff of professors. They are far better paid than the corresponding body of teachers in Italy; they have a far more recognized and satisfactory position than the corresponding body of teachers in England. The latter are, no doubt, better paid; but, with the exception of the head-masters of the great schools, who hold a position apart, who need eminent aptitudes for other things besides teaching, and also are very few in number, they form no hierarchy, have no position, are saddled, to balance their being better paid, with boarding-house cares, have literally no time for study, and no career before them. A French professor has his three, four, or five hours' work a day in lessons and conferences, and then he is free; he has nothing to do with the discipline or religious teaching of the *lycée*; he has not to live in its precincts; he finishes his teaching, and then he leaves the *lycée* and his cares behind him altogether. The provisor, the censor, the chaplains, the superintendents, have the business of government and direction, and they are chosen on the ground of their aptitude for it. A young man wishing to follow a profession which keeps him in contact with intellectual studies, and enables him to continue them, but who has no call and no talent for the trying post of teacher, governor, pastor, and man of business, all in one, will hesitate before he becomes a master in an English public school, but he may very well become a professor in a French one. Accordingly, the service of public instruction in France attracts a far greater proportion of the intellectual force of the country, than in England.





John Kraus.

Maria Kraus. Boelke



KINDERGARTEN IN PUBLIC SCHOOL SYSTEM.

EXPERIENCE OF ST. LOUIS,

**WITH SUGGESTIONS BY MISS BLOW, DR. HARRIS,
MRS. POLLOCK, AND OTHERS.**

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SOME ASPECTS OF THE KINDERGARTEN.

BY MISS SUSAN E. BLOW, ST. LOUIS.

THE Kindergarten is many-sided. Herein lies its greatest merit and its greatest danger. To every different point of view it presents a different face. To some it is a play-school, to others a workshop, to others an improved system of object lessons. Its sole aim is declared successively to be physical development, technical training, the formation of habits of cleanliness, order and courtesy, the strengthening of observation and the pleasant teaching of useful facts. All are right and all are wrong. The Kindergarten is all of these things, and yet no one of them, nor even a combination of them. Every part is necessary to the whole, and yet the whole is something more than the sum of its parts.

"Who offers much," says Goethe, "brings something unto many." Every man is able to illustrate from his own experience some phase of a widely-reaching truth. The meanest man finds himself best interpreted by the deepest thinker. The partial views of narrow teachers are reconciled in the inclusive thought of the philosophic educator. The perfect curve of the circle demands the infinite number of its sides.

The Kindergarten is organic, therefore a variety in unity. It recognizes that life is essentially activity, therefore aims mainly to develop power; it knows that objective truth is the mind's air and food, therefore values knowledge; it sees that the prizes of life fall to the capable and industrious, therefore trains the child to work; it takes note of the increasing complexity of social relationships, therefore strives to initiate him into all the amenities of life; it conceives the child in his threefold nature—as a physical, intellectual and moral being,—therefore emphasizes equally the training of the body, of the mind, and of the affections and will. Finally it grasps all these different phases of education in the unity of a single thought, and in the nature and laws of self-consciousness finds its method and its aim. It beholds the child through expression struggling towards self-knowledge, and it comes to his aid with material which appealing to his total nature calls forth his total activity. It helps him to complete expression that it may lead him to clear insight, and holds up before him all his relationships, that he may realize all his possibilities. Such at least was the Kindergarten in the idea of its founder. It exists as yet nowhere, and for a very simple reason. The ideal Kindergarten demands the ideal Kindergarten.

The program of the theoretical Kindergarten includes garden work,

songs, games, stories, talks, lunch and exercises, in the Fröbel gifts and occupations.

The life of man began in a garden; his first occupations were to "dress it and keep it" and to name the beasts of the field and the fowls of the air. So the little child should dig and plant his own garden, and feed and care for his dog, his cat or his bird. Practical doing awakens love and thought. Sympathy with nature is intensified by digging in the ground. Dependence is realized through waiting for the results of work. Curiosity is excited by the miracle of growth. The beauty of law is seen in the life of trees and flowers, and the unconscious lawfulness of nature inclines the heart to free obedience. God is revealed to the child as He first revealed himself to the human race—as creator, and the revelation of His being in nature prepares for His recognition in the soul.

I translate from the Baroness Marenholz-Bulow, the most devoted of Fröbel's co-workers, an incident which illustrates these truths.

"Two little girls, four and five years old, had in the Kindergarten a garden, where, like the other children, they had planted a few peas and beans. Every day they dug them up with their little hands to see why they didn't sprout. The beds of some of their companions showed already green shoots and tender leaves and this increased their disappointment and impatience. They were told they must stop digging up their seeds and must wait patiently if they wanted to have plants. After this they kept their hands out of the dirt, and it was touching to watch their eager eyes turned every day on their garden, and to mark their growing patience and self-control. At last, one morning, we saw them on their knees gazing with wondering, delighted eyes on a number of small green shoots which had pushed up into the light. Often before had seeds sprouted before their eyes, but they had never noticed it. They were indifferent because they had not been active,—incurious because they themselves had not dug and planted and waited. It can never be too often repeated that only that impresses itself on the child which is in some way connected with his doing. Where the hands work the eyes see.

Our wondering little children were in the presence of a miracle. Yesterday their garden was brown and bare,—to-day it was green with little shoots. "See," I said, "you have learned to wait and your seeds have come up,—but did your waiting make them grow?" "No," came quickly from the children, "it was God that made them grow." "Yes," I said, "God sent the sunshine to warm the earth and the seed, then He sent dew and rain, and the hard peas and beans softened in the damp ground, then the germ sprouted as you have seen it do in peas which were taken out of the earth. God has made you very happy, wouldn't you like to do something to make Him happy? What can you do?" "We can work and be good," said the children, and the younger cried out joyfully and in accents of the deepest conviction, "I can do something to make God happy."

The Kindergarten songs are either taken from the "Mother Play and Nursery Songs," or inspired by its spirit. The one essential requirement is that they shall present the same idea to thought, feeling and will. The music must correspond to the words, and both must be illustrated by gestures.

Gestures are to spoken what pictures are to written language. Words are formal signs, pictures and gestures universally recognizable representations. The word which stands for tree, for instance, differs in every different language; the picture of a tree is always essentially the same. So the words which express love are as various as the phases of the feeling, but the savage and civilized man alike know the meaning of the hand pressure and the kiss. What a wide range of ideas may be expressed by gestures is shown in the pantomime of deaf mutes, while the natural tendency to employ gestures has been remarked by every student of primitive tribes and by every observer of young children. It is interesting in this connection to note that languages in the earlier stages of their development are characterized by numerous homonyms and synonyms, i. e., by the use of the same word to express many different meanings, and by the use of many different words to express the same meaning. To a people whose speech is thus confused the gesture which points the meaning of a word is about as important as the word itself. The thought of the child also begins in the indefinite and obscure. The words he hears convey to him at first very vague and general impressions, and crystallize into clearness and precision only by repeated association with the acts, objects, qualities, relations and emotions to which they refer. To him, as to the primitive man, gesture is an important means of indicating this connection, and his conceptions are at once tested and strengthened by his representations.

He was a wise man who said, "Let me make the songs of a nation and I care not who may make its laws." He is a wiser man who aims not only to write a nation's songs but to influence its games. The activities of men are as important as their feelings, and the character of a people is both expressed in and intensified by national amusements. Would Greece have been Greece without the Olympian Games? Can we conceive the typical Englishman without his cricket, his foot-ball and his boat races?

If we watch the games of children we shall notice that they fall, broadly speaking, into three classes. In the first class are included games of running, wrestling, throwing, and all other plays whose charm lies mainly in the exertion of physical strength and skill; the second class of which the "King William," we all so well remember, is a type, reproduces the child's observations and experiences,—and the third which may be illustrated by "hide the handkerchief" and "turn the platter" is characterized by its appeal to the activities of the mind. In the Kindergarten these different types reappear transfigured. Fröbel has studied instinctive play—grasped its underlying idea, and perfected

its form. He has arranged a variety of pure movement games, each one of which calls into play important muscles,—he has reproduced life in a series of dramatic games representing the flowing of streams, the sailing of boats, the flying of birds, the swimming of fishes, the activities of the farmer, the miller, the baker, the carpenter, the cobbler,—in short, all the activities of nature and of man; he disciplines the senses through games appealing to sight, touch, hearing, smell and taste, and rouses pure mental activity through games which stimulate curiosity by suggesting puzzles.

A comparison of Fröbel's plays with the traditional games of different nations would do much to show the purifying and elevating tendency of the Kindergarten. The limits I have set myself permit, however, only one or two suggestive illustrations.

The Kindergarten games, like the songs, express the same thought in melody, in movement and in words. They differ from the songs in that their representations require the combined action of many different children. In the play of the birds' nest, for instance, a given number of children represent trees, imitating, with arms and fingers, the branches and leaves, while others, like birds, fly in and out, build nests, and finally drop their little heads in sleep. So in the ship game, the children standing around the circle, by a rhythmical undulating movement, represent waves, while a half-dozen little children, with intertwined arms, form the ship, and with a movement corresponding to that of the waves, imitate its sailing. Each child has something to do, and if a single child fails to perform his part, the harmony of the representation is destroyed. The games, therefore, tend strongly to develop in the children mutual dependence and sympathy, as in all life nothing draws us nearer to each other than united action for a common end.

History teaches us that music, poetry and dancing were one in their origin, and observation shows us that they are one to the child. This suggests another important aspect of the Kindergarten games. We must see in them the crude beginnings of the three arts, and from this common center, lead the child slowly to perception of the harmonies of movement, the harmonies of sound, and the harmonies of thought.

That their varied possibilities may be realized, the games require very judicious direction. The Kindergarten must wisely alternate dramatic games with those which appeal mainly to physical activity; games which exercise the arms with games which exercise the legs; games which emphasize the activity of a particular child with those which call for united effort. She must adapt the games to the ages of the children and to the season of the year. She must connect them with the child's life, and help him to see in them the reproduction of his experiences. She must not play one game too long, lest monotony result in inattention; neither must she change the games too often, lest she tempt to frivolity. She must guide as a playmate, and not as a teacher. She must allow no mechanical imitation of set movement,

but aim to have movement spring spontaneously from the thought and feeling of the children. She must deeply feel the ruling idea of each game, and communicate it by contagion as well as by words. In short, possessed with a living spirit, she must infuse it into the children, and lead them to give it free and joyful expression.

The daily talk with the children is one of the most important and yet one of the most neglected features of the Kindergarten. It is neglected because it cannot be done by rule, it is important because through it the varied activity of the Kindergarten is concentrated in the unity of its idea. What should be talked about depends on what the children have been doing, and the whole idea of the conversation is lost when it is perverted into an object lesson. What the children have expressed in play, in their block-building, in their stick-laying, in their weaving and cutting and modeling, that also should they learn to express in words. What they see around them in the room, what they have noticed on their way to the Kindergarten, the pebbles they have picked up, the insects they have caught, the flowers they have brought with loving, smiling eyes to their motherly friend—in one word, in all the thronging impressions which besiege the mind from without, and in all the crude activity which shows the tumultuous forces within, the true Kindergarten finds suggestions for her talks with the little ones as she is trying to lead into the light.

The stories have one distinct object, which they realize in a twofold way. They aim to show the child himself, and to attain this end offer him both contrasts and reflections. The wise Kindergarten alternates the fairy tales which startle the child out of his own life and enable him to look on it from an alien standpoint, with symbolic stories of birds and flowers and insects, and with histories of little boys and girls in whose experiences she simply mirrors his own. Using the "Mother-Play, and Nursery Songs," she leads the children toward the past, and, as they grow older, reproduces, in the legends of heroes and demi-gods, and in the touching narratives of the Bible, the infancy and childhood of the human race. Moving thus from the known to the unknown, and from the near to the remote, she holds himself up to him first in the glass of nature, then in the glass of childhood, and at last in the glass of history. Finally she shows him ideal childhood in the life of the ideal child, and tells him how the boy Jesus "grew in knowledge and wisdom and in favor with God and man."

Never does the Kindergarten present a prettier picture than when the work is cleared away, the tables carefully set, and the children with shining faces and rosy hands are gathered at their lunch. Here are shown the beauty of cleanliness and the charm of order,—here the children learn to share generously, to accept graciously, and to yield courteously; and the social training, which is one of the most important features of the Kindergarten, culminates in this half hour of free yet gentle and kindly intercourse. Good manners give not only social

charm but social power, and surely in this age of complex social demands man cannot be taught too early to move harmoniously among his fellows.

In what I have to say of Fröbel's gifts and occupations I wish to be distinctly understood as stating only their theoretic possibilities. Their adaptations to children of different ages and characters can only be learned by experience. Some of them may be profitably used by the baby in the nursery,—others are valuable in the primary school. Again, the same gift or occupation may be used in different ways to secure different ends. From the blocks the child builds with when he is five years old, he may learn at seven the elements of form and number. The square of paper, which the beginner creases into a salt-cellar or twists into a rooster, the older child uses to produce artistic forms and combinations. In general, there is advance from indefinite impressions to clear perceptions, from vague and half-conscious comparison to sharp distinction and clear analysis, from isolated experiences to connected work and thought, and from a mere general activity to production and creation.

With this general understanding pass we now to a detailed consideration of the gifts and occupations, and of their relationship to each other and to the child.

The First Gift consists of six soft worsted balls of the colors of the rainbow.

The Second Gift consists of a wooden sphere, cube and cylinder.

The Third Gift is a two-inch cube divided equally once in each dimension, producing eight small cubes.

The Fourth Gift is a two-inch cube divided by one vertical and two horizontal cuts into eight rectangular parallelepipeds. Each of these parallelepipeds is two inches long, one inch broad and half an inch thick.

The Fifth Gift is a three-inch cube divided equally twice in each dimension into twenty-seven small cubes. Three of these are divided by one diagonal cut into two triangular parts, and three by two diagonal cuts into four triangular parts.

The Sixth Gift is a cube of three inches divided into twenty-seven parallelepipeds of the same dimensions as those of the Fourth Gift. Three of these are divided lengthwise into square prisms, two inches long, half an inch wide and half an inch thick, and six are divided crosswise into square tablets an inch square and half an inch thick. Thus the gift contains thirty-six pieces.

The Seventh Gift consists of square and triangular tablets. Of the latter there are four kinds, viz.: Equilateral, right and obtuse isosceles and right scalene triangles.

The Eighth Gift is a connected slat,—the Ninth consists of disconnected slats.

The Tenth Gift consists of wooden sticks of various lengths, and the Eleventh Gift of whole and half wire rings of various diameter.

Looking at the gifts as a whole we see at once that their basis is mathematical, and we notice that they illustrate successively the solid, the plane and the line. We perceive, too, that they progress from undivided wholes, and from these to separate and independent elements. Finally, we observe that there is a suggestiveness in the earlier gifts which the later ones lack, while on the other hand the range of the latter far exceeds that of the former. The meaning of these distinctions and connections will grow clear to us as we study the common objects of the varied gifts. These objects are:

I. To aid the mind to abstract the essential qualities of objects by the presentation of striking contrasts.

II. To lead to the classification of external objects by the presentation of typical forms.

III. To illustrate fundamental truths through simple applications.

IV. To stimulate creative activity.

I. We can never recur too often to the history of the race for the interpretation of the individual. So I cannot consider it irrelevant to refer to a recent result of linguistic research which throws into clearer light the trite, yet only vaguely understood, truth that knowledge rests upon comparison, and which strongly confirms the wisdom of Fröbel in stimulating comparison by suggesting contrasts. I quote from an article by Dr. Carl Abel, one of the best known of the younger philologists of Germany.* After mentioning that the Egyptian language can be traced in hieroglyphics up to about 3000 B. C., and in the Koptic to 1000 A. D., "furnishing the student, therefore, a favorable opportunity of exposing an uncommonly long period of linguistic development," he goes on to say:

"In the Egyptian the words—at least in appearance—have two *distinctly opposite meanings*, and the letters of such words also are sometimes exactly reversed. Suppose the German word "*gut*" were Egyptian, then besides meaning good it might mean bad, and besides "*gut*" it might sound like *tug*. *Tug* again could mean good as well as bad, and by a small sound modification, as it often happened in the life of a language—perhaps to *tuch*—furnish occasion to a new conversion into *chut* which again from its side could unite the two meanings."

This statement is followed by illustrations of the facts adduced, and by references to the Koptic researches of the author which contain a list of such metatheses ninety pages long. It is then shown that in the Egyptian writing the opposite meanings of the same word were distinguished by adding to the sound value written by letter of each word a determining picture. The word *ten*, for instance, could mean either strong or weak, and whenever this word appears in writing it is accompanied by a picture illustrating its meaning in the particular case. Commenting on these very remarkable facts Dr. Abel says:

"Our judgments are formed solely upon comparison and antitheses.

*Translation in the *New Englander* for November.

As little as we need to think of weakness when we have once grasped the conception of strength, so surely could not strength have been originally conceived of without measuring itself by contrast with weakness. Let any one attempt to grasp a single new idea beyond the range of thought which has become familiar to him by known word definitions without his being put to the trouble of seeking them out, and he will be convinced on this point as to the nature of intellectual progress. Each one-to-day becomes acquainted with strength without an effort of his own judgment, because the idea exists in the language, because he is accustomed to it from childhood as a meaning for certain actions, objects and persons. But when, leaving the range of every-day experience and words applying to it, we attempt to create individual ideas or to think over again rare and seldom heard thoughts of others, we find ourselves face to face with the necessity of conscious antithesis. To bide by word-thoughts, no scholar has grasped the idea of acute, obtuse and right angle without bringing the three in real contrast; no student has grasped the *esse* of Hegel without having confronted it with the *non esse*; in general, no one has learned tolerably a foreign tongue without explaining those word-meanings which vary from those of his native tongue by a comparison with them. The Egyptian leads us back to the infant period of humanity, in which these first commonest conceptions had to be grasped in this slow and thoughtful manner. In order to learn to think of strength one must separate one's self from weakness; in order to comprehend darkness you must separate light; in order to grasp much you must hold little in the mind for contrast. Such Egyptian words as antithetically show both branches of the original comparison, furnish an insight into the wearisome work-shop in which the first and most necessary ideas—to-day the glibbest and most easily handled—were forged."

It is quite true, as Prof. Abel says, that we now acquire many ideas along with the means of their expression, and the style of our thinking is largely determined by our inherited speech. To a great extent this coercion of our thought is necessary. If we are to advance upon our forefathers, we must learn in months and years what they learned in generations and centuries. Born in an age of steam engines we must in some way rapidly reproduce the experiences which began when some forgotten savage kindled the first fire. We are mediated results ourselves, and therefore have to learn through the mediation of others. Nature cannot tell us what she told to the first men; that secret she has trusted to them and we must learn it from them before we can understand what she has to say to us. The heir of all the ages must enter upon his inheritance before he can penetrate their increasing purpose.

While all this is true, it is equally true that ideas acquired without the conscious exercise of judgment and comparison lack vitality. Traditional habits of thought must end in formalism. The reaction of lan-

gnage upon mind will always be powerful. Through it the whole past presses upon the present, and the thought of all who have preceded us contributes to the shaping of our thought. That its constraint may not be destructive of our freedom, we must come into personal contact with the simplest ideas and the commonest experiences.

The great problem of education is to effect the necessary mediation without destroying originality, and this can only be done by organizing experiences which shall conduct to a preconceived end. This truth is now widely realized, and everywhere we find increasing demand for experiments in natural science and illustrations in all branches of study. But only Fröbel has seen that this same method should be applied to the youngest children and to the most familiar facts, and by a series of objects in which essential qualities are strongly contrasted, aims to excite the mind to conscious antithesis.

It may be urged that if this process of comparison is natural to the mind, the mind may safely be trusted to follow it out. We might as well argue that because the law of gravitation has been discovered, each generation should, unaided, discover it anew. The contrasts of nature are so blended into harmony that their opposition is lost, yet this very opposition must be felt before their harmony can be realized. Fröbel simply accelerates the natural tendency of thought by carefully abstracting from material things their essential qualities, and then so arranging his gifts that each one shall throw some distinctive attribute into relief. Thus in the first gift he presents contrasts of color; in the second, contrasts of form; in the third, contrasts of size; in the fourth, contrasts of dimension; in the fifth he offers both contrasts of angles and contrasts of number; while in the sixth he repeats, emphasizes and mediates the contrasts of the preceding gifts. Passing to the plane in the seventh gift he offers subtler contrasts of form, while the connected and disconnected slats render these still more striking by showing how they are produced. The sticks and rings which, properly speaking, are one gift, contrast the straight and curved line, and offer striking perceptions of position and direction. And finally the solids, planes and lines are mutually illustrative, and the child learns both clearly to distinguish the different parts of his solids and to connect his planes and lines with them, identifying at last his stick, the embodiment of the straight line, with the axis of the sphere, the edge of the cube and the side of the square, and the ring which embodies the curve with the circumference of the sphere and the edge of the cylinder.

These contrasts of color, size, form, number, dimension, relation, direction and position illustrated in the gifts are applied in the occupations, and supplemented in the games and songs by contrasts of smell, taste, movement and sound. There is no salient attribute of material things which is not thus thrown into light, and as a consequence sharply defined and firmly grasped by the mind.

We realize the significance of this result more fully when we reflect

that by the perception of analogies between the material and spiritual world, the words designating the acts, objects, qualities and relations of the one have been adapted to express the acts, powers, states and relations of the other. There is no single word of our intellectual or moral vocabulary which was not originally applied to something apprehensible by the senses, and many of the most important of them refer to physical facts and qualities with which the child gets acquainted in his earliest years. When, for instance, we speak of great men, great actions, greatness, the analogy is obviously to size; when we call a man *straightforward*, allude to *crooked* dealings or describe a character as *angular*, we borrow from the language of lines and their relations; when we talk of lives *rounded* into completeness and actions that are fair and *square*, we are debtors to analogies with form; when we speak of *high* station, *deep* truths, *broad* views, we refer, however, unconsciously to the "threefold measure which dwells in space;" and when we mourn over *dark* sorrows and *black* crimes, we steal our words from the vocabulary of color. It was part of Fröbel's idea to make the child sensible of these relationships by connecting his first perception of the moral force of words directly with the physical fact to which they stand in analogy. To give only a single illustration, in the game of the joiner the child alternates long and short movements while imitating the act of planing. The long and short of movement is then connected with the long and short of sound, the long and short of form, and the long and short of time; and finally, through the story of Goliath and David, in telling which the contrast between the tall giant and the stripling who defied and conquered him is emphasized, the distinction between physical and moral greatness is foreshadowed to the mind. The mark of the true Kindergarten is the all-pervading connection between the things of sense and the things of thought.

II. It is an admitted law that the mind moves from the known to the unknown. Nothing charms us more than the recognition of the old in the new. The man who hurries through a foreign city indifferent and inattentive to the passing crowd feels a quick thrill of pleasure when in the midst of all this strangeness he recognizes a familiar face. Let our minds become keenly conscious of a single thought and the whole world glows with illustrations of it. It was insight into this truth which led Fröbel to make the "archetypes of nature the playthings of the child." "Line in nature is not found," says Emerson, but "unit and universe are round." The ball illustrates the ideal form towards which the universe strives. This then is Fröbel's starting point and he follows it up with the other forms which underlie the works of nature and of art. The cube gives us the basis of classification for mineral forms and is the fundamental type of architecture. The cylinder, which nature shows us in the trunks of trees and the stems of plants and in the bodies and limbs of animals, is also the basis of the ceramic art. In short, in geometric forms we have a key to all

the beauty and variety of material things, whether works of God or works of man, made in the image of God.

The effect of these normal types in developing observation, classification and creative activity is quite remarkable. The shelves of the well conducted Kindergarten groan under the spools and buttons, the marbles and apples, nests and eggs, bottles and blocks which the eager children bring in morning after morning saying they have found something more like their ball, cube or cylinder. I remember well a little girl five years old who after playing for some time with her ball began to count over the different round objects she could remember, and after naming apples, grapes, cherries and peaches, suddenly exclaimed with a flash of quick pleasure in her face, "Why *all* fruits are round," and, she added after a moment's thoughtful pause, "so are all vegetables." A little boy of the same age came one morning with a particularly eager face to the Kindergarten and begged "for a lump of clay to make his mamma's preserve dish." "How are you going to make it?" I asked as I handed him the clay. The answer was prompt and decided. "First I'll make a ball and flatten it to get a circle, on top of that I'll stand a long narrow cylinder, and above that I'll put a hollowed out half-ball." In the field flowers and the leaves of the trees, in dew drops and jewels, in the patterns of carpets and oil cloths, in the figures on wallpaper, in architectural decorations, in the varied reflections of the sunlight and the shifting figures of the clouds, the wide-open eyes of the Kindergarten child rejoice in the revelation of familiar forms, and the heart made for unity detects it with a thrill of gladness under the infinite manifoldness of the external world.

III. There is a growing belief among educators that the mind should be kept in constant relation with all the essential branches of knowledge, but that the method of study should vary with the progressive stages of mental development. Thus they would present the sensible facts of any given science to the perceptions of the child, the relations of these facts to the understanding of the youth, and the synthesis of these relations to the reason of the mature student. By this method there is secured continuity of thought, and the ultimate inclusive principle is made to register the results of a vivid personal experience.

While the evolution of moral truths has been less distinctly formulated, it is I think widely felt that they must be rooted in the sympathies and fostered by exertion of the will. As we present knowledge successively to perception, reflection and pure thought, so we may present the same moral relationships successively to feeling, conscience, and spiritual insight and match our intellectual spiral of facts, relations and principles with a spiral of moral presentiments, intuitions and comprehensions.

The Kindergarten deals with the first stage of this double development and offers to the mind perceptions, and to the heart presentiments. Moreover it deals not with special branches of study, but with primal

facts, not with special moral obligations, but with fundamental moral relationships. And finally it appeals not separately to the mind and heart, but through the same objects and exercises touches both at once. In all this the Kindergarten is in accord with the nature of the child. No person can be thrown with children without noticing their religious aptitudes and sympathies, their strongly developed sense of analogy, and their aversion to analysis. The youth is analytic and investigative, ambitious to work out his own purposes, prone to question and to deny. But the little child is happy in the felt though uncomprehended unity of life, and the sage finds rest at last in a unity which he comprehends. Thus the end of life meets its beginning. At sunrise and at sunset we rejoice in the sun, though in the glare of the noonday we forget the glory of the light in the beauty of the things enlightened.

It seems to me, therefore, quite reasonable when Fröbel claims that the deepest and most universal truths should determine what we do for children and how we do it, and *that precisely these deepest truths are the ones that the child will most readily recognize, though of course only under limited forms and applications.* The deepest of all truths to Fröbel is that self-recognition is effected through self-activity, and the practical outcome of this insight is that education should from the beginning occupy the child with plastic material which he uses in subservience to organic law. As he uses this material he is constantly illustrating the truths that all development begins in separation,—that through separation there is attained a higher union,—that every part is necessary to the whole and the whole is necessary to every part,—that deepening power is restricting power, and that, advancing from the homogeneous to the heterogeneous, a higher harmony results from a constantly increasing variety. These were the thoughts which ruled in Fröbel's mind, and he organized his gifts to give them material expression. First the undivided solids stamp themselves as wholes upon the child's mind. With the divided cube the child begins to transform and create, while by the repeated reconstruction of the original form, the relation of the parts to the whole is kept prominently in view. As the divisions of the cube increase in variety and complexity he finds he can produce more and more perfect forms, and when, through the constant association of the individual parts with the units from which they were derived, the idea of organic connection has become the regulator of his instinctive activity he advances to a gift which offers him not an object to transform, but independent elements which he combines in varied wholes.

Fröbel would be the weakest of educators if he claimed that children could *understand* these truths. But it is a very different thing to claim that they may, nay, that they *must* obey them and that activities regulated by these insights prepare the way for comprehension. The child who in perceptible things has been led to see the ordering of parts to a whole must as his mind develops grasp logical relations in the world

of thought, and will, in a certain sense, be constrained to infer from visible effects their invisible causes. For there can be no connection without an underlying law, and it is impossible that there can be two systems of logic, one applying to the material and the other to the spiritual world. There is vast distance between the child's perception that he cannot rebuild his cube without using all the cubes into which it is divided and the man's recognition that he is an essential element of the great whole of humanity,—between the child's experience that the most beautiful forms he produces are those in which he most completely emphasizes individual elements and the man's glad certainty that his organic connections demand the rich fullness of his personality,—yet if there is continuity in life distance cannot abolish relation, and the full stream of the man's thought may be surely traced to the little springs of the child's perceptions.

Evidently these results will not come of themselves by simply playing with the Kindergarten gifts. Fröbel's material must be quickened with Fröbel's spirit, and she who aspires to guide a living mind must herself be regenerated by the truth. Only as she sees the end can she make the right beginning, and without violating the child's freedom wisely direct his steps. The mustard seed grows into a great tree, the leaven hid in the meal leavens the lump. Let a single vital truth, in however crude a form, be stirred to life in the mind, and straightway it both re-creates the mind in its own likeness and becomes prolific of related truths.

IV. All the features of the Kindergarten thus far alluded to are simply results of a single ruling thought,—flowers and fruit of one hidden root. When we comprehend this prolific thought we comprehend Fröbel. Until then we can only see in the Kindergarten a system of more or less valuable detail. Briefly stated this root thought is that as God knows himself through creation so must man, or in other words that to truly live we must constantly create, and that the condition of a complete self-consciousness is a complete reflection. The life of the soul is a struggle towards self-knowledge, and self-knowledge comes only through self-externalization. As Fröbel puts it, "The inward as inward can never be known, it is only revealed by being made outward. The mind like the eye sees not itself but by reflection." What we want is to know ourselves, and we learn to know ourselves not by taking in but by giving out. God "for His own glory" makes man in His own image, or differently stated, completes His self-consciousness in the consciousness of the creature, and man too can only realize himself by producing his image.

Fröbel's merit lies not in the recognition of this truth, but in its application. Many thinkers have stated it more clearly than he, and other educators have traced it in the ceaseless bubbling over of the child's speech and in the ardor of his play. But Fröbel alone, with insight into the end the child blindly seeks, has aimed to aid the instinct-

ive struggle towards self-consciousness, and by wisely organized material to stimulate and direct creative activity.

However we may criticise the basis of Fröbel's thought, no fair observer will question the results of his method. Let a child try to fashion his lump of clay into a bird's nest, and though his effort yield no other result it will certainly lead him to examine carefully the next bird's nest he sees. Let him make an apple and a pear and he must feel their difference in form as he would never have done had he simply looked at the two fruits. Let him attempt to lay with his sticks the outline of a house and his attention cannot fail to be caught by facts of direction and proportion. Let him apply numbers in weaving and their relations grow interesting to him. Lead him to construct symmetrical figures and he must feel the laws of symmetry. Teach him rhythmic movements and he must recognise rhythm. All things are revealed in the doing, and productive activity both enlightens and develops the mind.

It has always been a difficult problem to strike the balance between knowledge and power. The mind is not a sponge, nor is education the absorption of facts. On the other hand nothing is more dangerous than energy uncontrolled by knowledge and insight. The mind like the stomach suffers from overloading, yet both need constant food. The test of healthy assimilation is increasing strength, and we know we are supplying the mind with the right kind and amount of food if we notice a gain in vigor and originality. The child's intense play is nature's effort to order the thronging impressions of the first years of life, and the Kindergarten simply follows nature in alternating receptive and creative activities, and in constantly registering the results of perception in reproduction.

In an age so analytical and scientific as our own the Kindergarten has a special value. Scientific methods need to be supplemented in education by artistic processes. The scientist beginning with the embodied fact seeks its relations and its causes,—the thought of the artist is the final cause of the statue, the painting or the poem. The scientist, "handicapped by fact and riveted to matter," struggles painfully towards the spiritual, while before the artist the invisible is constantly shaping the visible and the eternal declaring itself in the transitory. The restless scientist strives to order a bewildering variety, the artist instinctively realizes the unity from which variety is evolved and feels the soul of the whole animating each particular part. We prepare the children for spiritual insight when we lead them to create.

Again, the representative system is death to superficiality and self-conceit. The child's imperfect results teach him humility and stir him to fresh effort. He is constantly testing his perceptions by production, and measuring himself by his attainment. He learns that what he can use is his,—that only what he consciously holds he truly possesses. He finds out in what directions he can best work and transforms un-

comprehended tendency into definite character. He advances on the one hand from perception to conception, from conception to reproduction, from reproduction to definition, and on the other from an instinctive to a self-directing activity, and from this to self-knowledge and self-control. Thus by the same process he unlocks creation and realizes in himself the image of his Creator.

The order of the Kindergarten gifts follows the order of mental evolution, and at each stage of the child's growth Fröbel presents him with his "objective counterpart." "The child," he says, "develops like all things, according to laws as simple as they are imperative. Of these the simplest and most imperative is that force existing must exert itself,—exerting itself it grows strong—strengthening it unfolds—unfolding it represents and creates—representing and creating it lifts itself to consciousness and culminates in insight." This perception of the course of development determines his idea of the stages of early education. It should aim, first, to strengthen the senses and muscles conceived as the tools of the spirit,—second, to prepare for work by technical training, and to aid self-expression by supplying objects which through their indefiniteness may be made widely representative,—third, to provide material adapted to the conscious production of definite things and diminish the suggestiveness of this material in direct ratio to the increase of creative power, and fourth, by analysis of the objects produced, and the method of their production lift the child to conscious communion with his own thought. The first stage of this educational process is realized through the "Songs for Mother and Child,"—the second through the Kindergarten games, the simpler occupations and the first two Gifts,—the third through the exercises with blocks, tablets, slats, sticks and rings, and the work in drawing, folding, cutting, peas work and modeling, and the fourth through the wise appeal of the Kindergarten to the thought of the child as she leads him slowly from the what to the how, and from the how to the why and wherefore of his own action.

The definitely productive exercises begin with the Third Gift. Fröbel contends that the proverbial destructiveness of children is a perversion of the faculties of investigation and construction, and that the broken toys strewn over our nursery floors express the mind's impatient protest against finished and complicated things. Unable to rest in externals the child breaks his toys to find out "what is inside," and scornful of what makes no appeal to his activity he turns from the most elegant playthings to the crude results of his own manufacture. What he wants is not something made for him, but material to make something himself. What he needs is an object which he can take to pieces without destroying, and through which he can gratify his instinct to transform and to reconstruct. At the same time the possibilities of the object must not be too varied and it must be suggestive through its limitations. The young mind may be as easily crushed by excess as it

is paralyzed by defect. Hence, Fröbel's choice of a cube divided into eight smaller cubes. It is easily separated into its elements and easily reconstructed. It is capable of a reasonable number of transformations, and its crude resemblances satisfy the child's crude thought. It offers no variety of form to confuse his mind, but rigidly confines him to vertical and horizontal, to the right angle and the square. Moreover, he can scarcely arrange his blocks in any way without their taking forms which will suggest some object he has seen. If he piles them one above the other a word from mother or Kindergarten enables him to see in the unsought result of his doing a tower, a light-house or a lamp post. If he arranges them side by side he is confronted with a wall, if in two parallel rows, behold the railroad! The change of a single block transforms the railroad into a train of cars, and with another movement the cars vanish in a house. Having as it were reached these results accidentally the child next directly aims to reproduce them, and thus through the suggestiveness of his material is helped from an instinctive to a self-directing activity, and from simple energy to definite production. This point once attained he triumphs over more and more complicated material, and constrains an ever increasing variety of elements to obey his thought. With planes and sticks he advances to surface representation, and prepares the way for drawing, and finally begins of himself to form letters and to spell out the names of familiar things. His progress, like that of the race, moves thus from the concrete to the abstract, from the fact to the picture, and from the picture to the sign.

In the exercises with the Gifts, great care is necessary on the part of the Kindergarten. She must see that each gift is conceived first as a whole, complete in itself, and must derive its parts by analysis. She must keep up the idea of relation by requiring the use of all the elements of the original whole in each object produced. She must show that unused material is wasted material, must encourage neatness and accuracy through care to build on the squares of the table, and must strengthen continuity of thought and imply the connection of things, by leading from the building of isolated objects to the development of sequences, in which each form grows out of the form that precedes and hints the form which follows it. She must help the child to say in words what he has said in material forms, lead him to name and describe what he has made, and connect each object produced with his life and sympathies. She must, from time to time, concentrate the activity of different children on a common end, and again, she must, through stories and songs, organize their independent creations into a connected whole. She must not impair originality by too constant direction, neither must she suffer freedom to run into license. As the artist is not enslaved, but helped by the laws of artistic creation, so the young mind is not limited, but developed by wise guidance. The felt need of the child must, however, determine the help given, as

all through life our realized lacks open our hearts to sympathy and suggestion.

Through analysis of their productions the children are slowly awakened to facts of form and relations of number, and led to the clear and precise use of language. As they grow older the analysis becomes more definite and extended, and whereas the baby beginners only *name* the objects they produce, the more advanced children tell how they *make* each object, and the graduating class must be able to resolve whatever they create into its elements, and state the facts of form, number, direction and relation which it illustrates. I consider this final stage very important, for the reason that it makes clear to the mind the meaning of all its experiences, and leads from the particular fact to the principle governing all the facts of the given class.

With children who have completed the pure Kindergarten course, the gifts may be profitably used to teach the rudiments of geometry and arithmetic. The geometric forms are first recognized, then sought under their veiled manifestations in nature, then applied in construction, then consciously produced, clearly analyzed and sharply defined, and finally shown in their relations to each other. Thus the child who begins by simply calling his building blocks "cubes," will end by recognizing in his cube, the solid, the polyhedron, the hexahedron, the prism and the parallelepiped, and will comprehend its precise definition as a rectangular parallelepiped whose faces are equal squares. So, beginning by pointing out the square corners of his cube, he ends with the definite conception of a right angle as produced when "two straight lines meet each other so as to make the adjacent angles equal." All the simple problems of geometry may be illustrated to perception and grasped as matters of fact, and the mind thus be prepared for the geometrical reasoning of later years.

It is unnecessary to enlarge upon the evident adaptation of the gifts to the teaching of arithmetic. Infinitely varied exercises in counting, and in the four fundamental rules, may be given with the sticks, while the divided solids offer striking illustrations of fractional parts—halves, quarters and eighths must grow clear through the right use of the third and fourth gifts, while the fifth and sixth lead on, in their natural division, to thirds, ninths and twenty-sevenths, and may also be used to illustrate halves, quarters, sixths and twelfths. The salient features of the method are, first, to excite interest in the relations of numbers rather than to give mechanical drill; second, to constantly associate number and form, making them mutually illustrative; third, to apply numbers to mechanical and artistic production. Whereas in the Kindergarten proper the child abstracted from his productions numerical facts, he now directly seeks in his constructions to solve numerical problems. To illustrate: with a given number of blocks the children are required to build a house of stated height, breadth and thickness, with a fixed number of windows and doors of definite dimensions, and

having built it, to calculate its square and cubic contents; with their tablets they make squares, oblongs, rhombs, etc., of different sizes, noting length, breadth and contents, or with their sticks develop symmetrical figures from different mathematical centers, calculating themselves the number of sticks required for each new addition. Gradually they grow capable of abstract exercises, and far from finding vexation in multiplication and madness in fractions, their lessons in arithmetic are to them a delight and an inspiration.

From this imperfect survey of the Gifts let us turn now to the Occupations. These are Perforating, Sewing, Drawing, Intertwining, Weaving, Folding, Cutting, Peas-work, Card-board and Clay Modelling.

The perforating tool is a sharp needle fastened into a wooden handle. Holding this in a perfectly vertical position the child pricks small round holes in paper. Little children are provided with drawings in bold lines, and by perforating these lines produce on the opposite side of the paper a raised outline of the drawn figure. As they grow more expert they produce pictures in relief by delicately perforating the surface between the lines. They also receive paper marked off in squares, and first pricking the corners of these squares and then by careful perforations connecting these corners obtain vertical and horizontal lines of different lengths. These are next united to form figures and as the eye gains accuracy and the hand precision, advance is made to planting and curved lines and their combinations.

Squared paper perforated only at the corners and outline pictures perforated at distances of about the eighth of an inch give the basis of the sewing exercises. Armed with worsted and an embroidery needle the child connects the corners of the paper and makes various combinations of lines, or carefully re-traces the outlines of pictures. The salient feature in the new occupation is variety of color—and through this simple work the harmonies and contrasts of color may be indicated and the attention directed to the colors of natural objects.

Sewing and pricking culminate in drawing, which again emphasizes both combinations of lines and representation of objects, hinting on the one hand the elements of design and on the other the first principles of artistic reproduction. Beginning by copying the outlines they have laid with sticks, the children advance to reproduction of the figures resulting from combinations of tablets, and from these first to front views, and finally to simple perspective representations of the solids and their transformations. As the first step in drawing is to learn to see correctly, it is evident that all the exercises both in gifts and occupations prepare for the use of pencil and chalk. As the mediation of word and object drawing is of vast importance in its reaction on the mind and as the soul of all technical processes, it is the indispensable basis of industrial education.

The material for intertwining consists of strips of paper of different colors, lengths and widths, which folded lengthwise and plaited accord-

ing to definite rules represent a great variety of geometric and artistic forms. The plaiting by rule must however lead up to free combinations.

In the occupation of mat plaiting the child weaves strips of paper into a leaf of paper cut into strips, but with a margin left at each end to keep the strips in place. Designs are not imitated from patterns, but produced by numerical combinations. In this mediation of number and form lies the special significance of the weaving exercises, which however are also valuable for cultivating the sense of color.

The folding material consists of square, rectangular and triangular pieces of paper with which a variety of figures are produced by slight modifications of a few definite ground forms. Through this occupation ideas of sequence and connection are emphasized, and the relation of mathematics to artistic production indicated.

In the occupation of cutting, a square or triangle of paper is folded and cut by rule, and the pieces into which it is thus separated are combined in symmetric forms and mounted on a sheet of paper or card-board. The child is also encouraged to originate cuts.

By fastening sticks sharpened at the ends into peas soaked in water, our little worker next produces the skeletons of real objects and of geometric forms. This occupation leads to close analysis of form, connects different solids with their corresponding planes and prepares for perspective drawing.

While peas work throws into relief the outlines of objects, card-board modeling represents their surface boundaries, and clay work brings us back to the solid itself. By modifications of the sphere, cube and cylinder, a variety of objects are represented, and these typical forms are more definitely recognized in the works of nature and of man.

Taken as a whole the occupations apply the principles suggested by the gifts and give permanence to their vanishing transformations. It will be observed that particular occupations connect with particular gifts. Thus pricking, sewing and drawing, which are essentially one, connect with the sticks and rings, intertwining and mat plaiting connect with the slats, folding and cutting with the tablets and peas work, card-board and clay modeling with the undivided and divided solids of the first six gifts. It is also noticeable that while the gifts move from the solid to the surface, the line and the point, the occupations, reversing this movement, develop from point to line, surface and solid, and that while the determined material of the gifts limits to the combination and arrangement of unchangeable elements, the plastic material of the occupations is increasingly subservient to the modifying thought and touch of the embryo artist.

As has been repeatedly said the aim of the Kindergarten is to strengthen and develop productive activity. But we must be conscious of ideas before we can express them, and we must gain the mastery of material before we can use it as a means of expression. Hence the first use of the gifts is to waken by their suggestiveness the mind's sleeping thoughts, and the first use of the occupations to train the eye and the

mind to be the ready servants of the will. While the child is still imitative in the occupations he becomes inventive in the gifts, but as he grows to be more and more a law unto himself he turns from the coercion of his blocks, tablets and sticks to obedient paper and clay, and ultimately outgrowing the simpler occupations, concentrates his interest in the exercises of drawing, coloring and modeling. These artistic processes, with a technical training according to the very successful Russian plan, might it seems to me be profitably introduced into our regular school course.

The effect of Kindergarten training in the increase of health, in the development of grace, and in the formations of habits of cleanliness, courtesy, neatness, order and industry, are now so readily acknowledged that it is unnecessary here to do more than allude to them. Its power to develop ideas of number and form, to give mastery of material through technical training, to impress fundamental perceptions sharply on the mind, to lead to nice discrimination and choice use of words, and to hint the truths which are the forms in which all creation is cast, has probably been sufficiently illustrated in the preceding pages. But there are other results obvious to any open-eyed mother or teacher to which the attention of those who cannot study the Kindergarten for themselves should be directed.

First among these I should emphasize happiness. I do not venture to say that the complacent misery and self-satisfied despair which are the fashion of the day have their roots in the peevish discontent and selfish exactions of a childhood untrained to work and unaccustomed to give, but I never look at the bright faces or watch the busy fingers of children in a Kindergarten, that I do not feel sure they will grow up into men and women who will look upon idleness as a vice and persistent unhappiness as a crime; whose awakened minds will with increasing enthusiasm increase in knowledge and power; whose trained wills will know the joy of ceaseless striving, and whose hearts will enter with a shout and a bound into each fresh privilege of love. The Kindergarten emphasizes mental activity in opposition to mental dissipation, and a healthy objectivity as opposed to a sickly pre-occupation with self, and my observation of children who have had its training enables me to say that they like better to work and play themselves than to be amused by others; that they prefer study to diverting reading; that their imagination seeks healthful embodiments; that their moral tendencies are rather practical than sentimental, and that in consequence they are merry as the crickets and full of glad song as the birds.

Another noticeable result is the developed spirit of helpfulness. If the supreme revelation of Christianity is the fatherhood of God, and its supreme duty practical recognition of universal brotherhood, then I know no spot on earth nearer to the kingdom of heaven than the true Kindergarten. The director, essentially the sympathetic helper of the children, teaches them by her example to help each other, and the motherliness of the older girls, the eager desire of all the children to

show each other their work; the glad approval breaking out into audible praise, and the blame of wrong which blends with pity and helpfulness for the wrong deed, these are daily expressions of the moral life of the Kindergarten which tell us what human life might be were the truths we profess so glibly the real movers of our souls. That great philosopher to whom so many of our strongest religious thinkers owe so much of their best thought, has said that "Christianity carries in its bosom a power of renovation which is still unsuspected," and that when acting no longer only on *individuals* it becomes "the internal and organizing force of *society*, it will reveal itself to the world in all the depth of its conceptions and in all the richness of its blessings." Could Fichte have peeped into the Kindergarten he would have seen there the beginning of the end, and rejoiced in the sway of that spirit which shall yet solve the problem of the many and the one.

Another flower which blossoms freely in the Kindergarten is loving faith in "grown-up people." The great necessity of human hearts is comprehension. The sharer of our lives and thoughts is the one who influences both. Understanding of the instrument gives the power to play upon it at will. Understanding guided by love and consecrated to help makes the power of the Kindergarten, and explains why the happy children turn to her as flowers turn to the sun. Finding their dumb needs met, their blind energies directed, their unasked questions answered, and their groping fingers clasped in a firm yet tender hand and guided to a rewarding work, they grow in faith as they grow in wisdom and match increasing power with increasing love. And just as the lisping baby calls all men "papa" and in every ceiling finds the sky, so the child brimming over with love for one wise friend believes in the friendliness of all older persons and turns to them with instinctive sympathy. This is no fancy sketch of an unrealized possibility. It is a fact which I have noticed many times in many different Kindergartens, and the experience of which is the rich reward of each one who faithfully tends the living plants in her living garden.

I shall, perhaps, express the crowning result of the Kindergarten most clearly if I say that in proportion as children respond to its training, they learn to live their lives consciously. They know the powers in whose exercise they rejoice, and blessings brighten to them without taking flight. They feel the unity of life and see their own morning hours growing towards the noon-day, and to them, as to the poets of old, all things are aglow with a revelation of God. In these richest fruits of Fröbel's method I cannot be mistaken, for I had noticed them long before I understood their significance, and it was, indeed, through them that I was led finally into the secret of his thought.

The struggle of life is a struggle towards complete self-consciousness. Power existing, exerted, comprehended,—separation tending ever to a closer union, spirit through incarnation rising to self-recognition, the whole creation groaning and travelling together in pain, until, in the fullness of time, the self-conscious creature reflects the eternally self-

conscious Creator,—this is the history alike of the universe and of the individual soul. Light may flash from the jewel and sparkle in the dew-drop, paint the morning sky with roses, and transfigure the clouds of evening into a golden glory, but not until the living eye comes forth to see, is the secret of the sun revealed. So, too, the angry waves may dash themselves against the shore, the thunder roll in the sky, and the wild wind bow the grain and uproot the trees, yet the silence of Nature never breaks into sound until confronted with the living ear. Darkness gives way to light and chaos to order, nebulous masses compact themselves into worlds, worlds crown themselves with trees and flowers, and earth and water bring forth abundantly the living creature that hath life, yet,

"The fleeting pageant tells for nought
Till orb'd in mind's creative thought."

It was Fröbel's aim to aid this struggle of the soul in that first period of life, when thought is potential, character faintly outlined in tendency, and will expressed only in an indefinite energy. In the light of this aim we understand his method. Recognizing companionship as a condition of growth, that mind reflects mind as "eye to eye opposed salutes each other with each other's form," Fröbel, contradicting Rousseau and advancing upon Pestalozzi, demands that the child shall see himself in children. Recognizing "obedience as the organ of spiritual knowledge," and the trained will as the condition of the enlightened mind, he foreshadows moral facts through their corresponding virtues, and through the performance of small duties, prepares for the comprehension of great truths. Recognizing that there can be no knowledge of external things without seizing the distinctions between them, and no self-recognition without estrangement from self, he presents on the one hand that organized sequence of contrasts through which the child learns to know the world without, and on the other that organized system of work through which he reflects the world within.

Describing the influences which had most strongly affected the evolution of his own thought, Fröbel said that the field had been his school-room and the tree his tutor; the nursery his university, and little children his professors. From the tree he learned the continuity of life and traced the successive differentiations which mark the process of organic growth; studying children he beheld the continuity of life melt into the varied unity of creative thought, and learned to see in the course of development through progressive differentiations the embodiment of thought's eternal distinction of the self from the self. Hence his final word is that there is nothing true but thought, and his fundamental educational maxim to teach children to think by training them to do. In development through an activity which is both receptive and productive lies the secret of his method and the explanation of the child's otherwise inexplicable growth in "self-reverence, self-knowledge, self-control;" the three, that, "alone lead life to sovereign power."

THE KINDERGARTEN SYSTEM.

A STUDY OF THE SYSTEM IN ST. LOUIS FOR TORONTO MODEL SCHOOL.

INTRODUCTION.

The following admirable exposition of the System of Child Culture, known as the Kindergarten, so far as the same is embodied in the Public School System of St. Louis, is taken from a special report of James L. Hughes, one of the School Inspectors for the Province of Ontario, to the Minister of Education for that Province, and printed in the Annual Report of the Department to the Legislative Assembly at Toronto, for 1883.

SPECIAL REPORT OF JAMES L. HUGHES.

In accordance with your instructions, I visited St. Louis for the purpose of making an examination into the practical working of the Public School Kindergartens of that city. Through the courtesy of Miss Susan E. Blow, the founder of the St. Louis Kindergartens, and of her associate supervisors, I was enabled to make a thorough investigation of the system, and to obtain much valuable information regarding it.

The following report contains:—

1. A brief statement of the objects of the Kindergarten.
2. The introduction and progress of the Kindergarten in St. Louis.
3. Suggestions regarding its introduction into Ontario.

I. — OBJECTS OF THE KINDERGARTEN.

The objects of the Kindergarten may best be briefly stated in Froebel's own words; "To take the oversight of children before they are ready for school life; to exert an influence over their whole being in correspondence with its nature; to strengthen their bodily powers; to exercise their senses; to employ the awakening mind; to make them thoroughly acquainted with the world of nature and of man; to guide their heart and soul in a right direction; and to lead them to the Origin of all life, and to union with Him." We have become so accustomed to regard the function of the school as limited to the cultivation of the intellect alone, that it is difficult to form a just estimate of the real value of a system which trains and develops the entire being morally, mentally, physically and socially. It will be quite impossible to explain in the compass of this report, the details of the methods employed in the Kindergarten to accomplish the work outlined by Froebel. It took him thirty years to complete his system, and it requires at least a two years' course to become a proficient Kindergartner. It may be of service to state at the onset, that the Kindergarten is not a school in the ordinary acceptation of that word. It is not a place to teach reading, writing, etc.; but consists chiefly of practice with (1) *Gifts*, balls of different colors, cubes, spheres, cylinders, squares, triangles, etc.; (2) *Occupations*, weaving paper

mats, cutting and pasting paper patterns, paper folding, interlacing, stick work, alat work, peas work, perforating paper, worsted work, moulding with clay, drawing, etc.; (3) *Games*; (4) *Plays*; (5) *Exercise Songs*. By means of these elements, Froebel arranged a system which reaches every part of the nature of the child, and promotes its vigorous and healthful growth.

Moral Training.

If Froebel had designed to accomplish nothing more by the Kindergarten than the development of the moral and religious instincts of childhood, his work would have ultimately become an essential part of all national systems of education. There is no other part of his system, that to the thoughtful mind so clearly reveals the comprehensiveness and philosophical basis of his methods and their wonderful adaptation to the nature of the child and the laws of its growth.

Every one of his remarkable stories, every one of his songs, every one of his games, and every one of his occupations, give incidentally a practical direction to the moral natures of the children. There is in the Kindergarten, no sermonizing to children who are not listening, no theorizing about abstractions which they cannot understand, no mere sentiment, but a genuine acting out of the best tendencies of human nature. The child is made to occupy in a way that is real to him, every relationship to nature, the family, society, his country and his Creator. He practises in his games and plays those virtues which form the only sure foundation for the family and the State. He acts submissively to parents, lovingly towards brothers and sisters, honorably with his neighbors, kindly to the poor, and tenderly to the aged. He learns to be grateful for benefits, to respect honest workers, to know that work is an advantage to the individual and the community, to acknowledge that labor should be justly rewarded, to destroy nothing, to waste nothing, to submit to constituted national and municipal authorities, to give hearty approval to good actions, and to look with just indignation on mean and ungenerous conduct, to restrain his evil tendencies, to be unselfish, to control his tastes, even when they are pure and good, as he cannot get everything he wishes, and to recognize God through His works as the Creator and as the centre of the universe, the source of all power, of knowledge, of love and of blessing. It is quite impossible to realize without a close and extended examination of a genuine Kindergarten, how a child can be placed in such a variety of circumstances as to make it necessary for him to develop *incidentally, without a consciousness of the process*, all the better portions of his nature, and to practise the correct moral code for the home, society and the State. That Froebel was able, even after thirty years' incessant study, to found a system which naturally accomplishes this, proves conclusively that he is entitled to an honored place among educational reformers.

Social Training.

Closely allied with moral training is the attention constantly paid to the practice of the courtesies of good society, and to the proper development of the emotional nature of the child. The home, in most cases, cannot afford the child the opportunity of associating with a sufficient number of children of his own age, to permit the expansion of his social character. The child is to be pitied, however rich his parents may be, whose only associates are adults. It is possible, for the child to obtain society on the street, but the risk is too great there. Even at school the social intercourse between the

pupils is necessarily confined chiefly to the recesses, and then in most cases is allowed to go on without the presence of the teacher. Froebel saw the evil effects of this, and made ample provision for the drawing out of the social instincts of childhood, as well as for practising the recognized rules of politeness at the table, in the drawing-room, on the street, wherever man meets his fellow-man.

Physical Culture.

The physical benefits conferred by the Kindergarten are second in importance only to those resulting from its moral and religious training. The good effects of this department of Kindergarten work are so quickly apparent and so easily recognized, that there is in some places a popular delusion that the Kindergarten consists only of a series of games and plays. This is a grave error, but although the games, plays, and songs do not constitute the entire work of a Kindergarten, they form a most important part of it, inasmuch, as, while accomplishing many other excellent results, they also produce most desirable effects on the physical system of the children. The chief of the effects are :—

1. By a large amount of marching in time with music they learn to walk properly — a most important accomplishment,
2. As the plays are so judiciously arranged as to call into natural action every part of the muscular system, the result could only be, what it uniformly is, harmonious development and consequently perfect freedom and gracefulness of action. There is no probability that a child in the Kindergarten will grow up with good arms and legs, and weak loins and contracted chest.
3. The dramatic gesture practised as a visible interpretation of the thought and sentiment of the songs while they are being sung, leads to a surprising degree of expressiveness and appropriateness in the movement of the hands, the head, the eyes, and, indeed, of the entire body while speaking. This is of much greater importance than at first sight it may seem to be. The skilled elocutionist may thrill his hearers by his tone alone. Vast audiences are frequently moved to tears by the touching gestures of a deaf-mute in reciting the Lord's prayer. Most people are more deeply affected in a Kindergarten by the gestures than by the singing. Dramatic interpretation is to many more touching than vocal interpretation. Either voice or action alone possesses wondrous power of expression, but it is only when they are appropriately united, that thought is presented in all its clearness, and feeling communicated with resistless power. It is no light matter then for girls and boys to have their bodies trained to act in harmony with their vocal organs in expressing their thoughts and sentiments.
4. The general health of the children is improved, and the vigorous growth of their system promoted. One of the chief defects of the Public School system is that both positively and negatively it interferes with the proper natural growth of the child's body. If adequate attention were paid to the development of the body in school, there would be no complaints about over-study. Body and brain should grow together, do grow together until the child goes to school. The Kindergarten is unquestionably the best means for remedying this grave defect in the school. The distinctive feature of Kindergarten exercise, as well as every other part of the system, is that the benefits come incidentally. The children are not conscious that they are performing calisthenic exercises for the benefit of their health, they are playing for pleas-

ure. Exercise taken merely to improve the health does not bring such advantages as exercise taken for amusement or in working under healthful circumstances, so in the Kindergarten there are no calisthenics as mere exercises, but the children have to perform the best exercises of the Grecian, Swedish and German systems of calisthenics in playing their games, and while singing their songs. While taking his exercise the boy is not a boy moving his arms and legs to develop his muscles, but a hopping bird, a jumping frog, a flying butterfly, a carpenter or other tradesman at work, a farmer sowing grain, mowing or threshing with a flail, a windmill in motion, a ticking clock, etc., etc., always practising the best exercise, but never being drilled. Even the extension motions and balance steps of the British army are practised in their essential parts in the Kindergarten, not in the formal way in which they are presented to the shuffling recruits whom they transform as if by magic into erect and graceful men, but as necessary motions in performing certain plays.

Industrial Training.

There is another kind of physical training in addition to that which develops the physique. It is not alone important that a man should be strong, active and graceful. His hand, the parts of his physical system which he chiefly uses in earning his livelihood, should be trained while he is very young, before his muscles have become fixed and his fingers stiff. There is scarcely any limit to the development of finger flexibility and manual dexterity, if it is begun in time, and continued systematically. It is a common saying that "a boy's fingers are all thumbs." There is no reason why this should be the case. A girl's fingers are expert in proportion to the amount of appropriate exercise they get. The boy does not usually play on the piano, or do the various kinds of needlework done by his sister, consequently his fingers become thumbs through lack of practice. Boys have thus been allowed to grow up and enter on the work of life without having any attention paid to the development of hand skill except that received by the right hand while engaged in writing and drawing. This necessarily prevents their ever reaching their highest possibilities in skilled labor of any kind whatever. The individual and national loss thus sustained is too vast to be estimated. The early recognition of this lack in Germany, Switzerland, and France, led to the establishment in these countries of technical schools for the special training of the hand in connection with various industrial pursuits. The result of this was, that in a few years England found her manufacturing supremacy passing away, and was compelled to follow the example of her continental rivals. Thoughtful men have for years been studying this problem and endeavoring to find a remedy for this acknowledged defect in our Public Schools. This study has led to the proposal to have workshop schools founded as a part of the Public School system. There has as yet, however, been no satisfactory plan proposed for the accomplishment of this object.

Froebel made ample provision for the training of the hand in his system. One of the specific objects of his "finger songs," and of every one of his Gifts and Occupations, is the development of finger power and skill.

Mental Training.

Those who can only gauge a child's mental growth by his advancement in reading, will have difficulty in appreciating the mental advantages which the child enjoys in a Kindergarten. Thoughtful people are rapidly learning,

however, that reading, as a school study, has little to do with inducing mental growth. That is the reason why reading is not taught in the Kindergarten.

There are some who scrutinize the system to find its mental results as though they expected them all to be immediately apparent, and then because they cannot find mind-nuggets in the only form in which they can appreciate them, they say they do not exist, and that the Kindergarten does not promote mental development. They forget that real growth in nature is slow, and that preliminary processes of growth may go on for long periods without producing marked visible results. If the mental training of the Kindergarten produced only immediate results, and if its benefits were discernible to every observer, it would not contain sufficient truth to make it live.

The object of the Kindergarten is to expand the mind rather than make it a storehouse of facts. It aims to set the mind in action in the exercise of every function of which it is capable. The school only trains the mind to remember and reason, often only to remember. The Kindergarten calls into action all the powers of the mind, and teaches the child to observe critically, to note results, to compare, to conclude for itself. It develops the imagination and gradually exercises the will, not accidentally but incidentally, as an essential part of Froebel's comprehensive scheme. Memory is developed by exercise, not by word repetition. The child learns and remembers what a cube is, in the same way that it learned and remembers what a spoon is, by using it.

But, while the primary object of the mental training of the Kindergarten is not to give information, the child really acquires a vast deal of useful knowledge, especially such as will be of value to him in prosecuting the studies of Arithmetic, Mensuration, Geometry, and Architectural and Industrial Drawing. Nor does he need to wait until he begins the systematic study of these subjects before making a practical use of the knowledge he gains. Two of the fundamental laws of acquiring knowledge by Froebel's system, are: 1. Children learn by doing; 2. Knowledge should be applied as soon as it is gained. So the extensive knowledge of form which the child receives by using the Gifts is applied at once in the various occupations, and through them extended to an examination of all the objects of nature and art with which he daily comes in contact. The child also receives a practical insight into the relationship of parts to wholes, and is taught the harmony of form and color that must be found in corresponding parts of symmetrical patterns and objects. This leads directly to the display of originality in designing by the individual children, which cannot fail to produce great and lasting benefits both mentally and morally. It is a grand step in the growth of the human mind, when it is convinced practically that it possesses original power and need not be a mere imitator.

General Advantages.

In addition to what has been said it will be sufficient to call attention to the important fact that, in his Gifts and Occupations, Froebel has so fully covered the circle of human activities, that every child has an opportunity afforded him in the Kindergarten to show what his special tendency or talent is. The importance of this will be seen at once, when it is remembered that most boys leave school without having discovered or shown special fitness or inclination for any particular pursuit, and that too often the selection of a

sphere of labor is left to chance or decided by circumstances quite outside of the individual who is to fill it.

The general plan of the Kindergarten may be indicated in a single sentence. Recognizing the fact that children grow more rapidly, morally, mentally, and physically, during the first four years of their lives than they ever do afterwards, Froebel tried to found a system which, while it sustained the interested attention of children, would continue in a systematic manner, but without formalism, the same methods of learning and development to which they were accustomed at home. Those who best understand him, think he succeeded in accomplishing his object.

II.—INTRODUCTION INTO ST. LOUIS.

In 1873, Miss Susan E. Blow, the accomplished daughter of the late Senator Blow, a lady of leisure and means, who had spent two years in training with Mrs. Krans-Boelte of New York, offered to undertake gratuitously "the instruction of one teacher appointed by the Board, and to supervise and manage a Kindergarten, provided the Board would furnish the rooms and a salaried teacher." After considering her generous offer the committee on Teachers recommended "that one of the school-rooms be set apart for one year for the purpose of ascertaining, by a faithful experiment, what valuable features the Kindergarten may have that can be utilized in our Primary Schools." The results of that "faithful experiment" have been greater than even the strongest advocate of the Kindergarten expected. The one Kindergarten has, by a gradual and natural process of growth, extended its influence and diffused its light until at the present time there are no less than 237 ladies engaged in the Public Kindergartens of St. Louis. This result is undoubtedly mainly due to the merits of the system itself, but is largely attributable to the zeal and intelligence of Miss Blow, who is still the "guide, philosopher and friend" of every lady engaged in Kindergarten work in St. Louis.

III.—SUGGESTIONS REGARDING THE INTRODUCTION OF THE KINDERGARTEN INTO ONTARIO.

I most strongly recommend the introduction of the Kindergarten in connection with the Model Schools in Toronto and Ottawa, for the following reasons:—

1. Because the Kindergarten is the most philosophical system of child education, and should, therefore, be the foundation of all public education.
2. Because the physical and musical portions of the Kindergarten could, to a large extent, be introduced into the Primary Schools of Ontario, if the teachers in training had the opportunity of becoming acquainted, practically, with them during their Normal School course. This alone would justify the introduction of the Kindergarten into the Model Schools.
3. Because those children who attend Kindergartens would be relieved from hard and unattractive study during those years when the brain is growing in size most rapidly, and during which it is most susceptible to permanent injury.
4. Because it could not fail to be of immense advantage to the students in training at the Normal Schools. They could not, it is true, become Kindergartners during their short course, but they could become acquainted theoretically with the pedagogical principles on which the Kindergarten is based, and practically with the methods best adapted to interest childhood. The

charge is often made that the graduates of our Normal Schools are lacking in earnestness, enthusiasm, and a due appreciation of the nobility of their work as teachers. There is no other means of remedying this defect so effectively as by introducing the Kindergarten. Its principles and its spirit will continue from year to year to be sources of light and inspirations of growing power in the minds and hearts of those teachers who are brought into living contact with them.

It is not indirectly alone, however, that the benefits of the Kindergarten will be shown. Its methods should be practised in all departments of Public Schools. The materials of the Kindergarten belong to the little ones, the principles apply to the teaching of nearly all studies, and to all grades of pupils. I do not think it an exaggerated statement to say, that to many teachers even a short course in Kindergarten would prove of more lasting benefit in enlarging their mental vision, in increasing their knowledge of the child, the laws of its development, and in deepening their devotion to the work of teaching, than all the rest of their Normal School training.

I am confident that a Kindergarten, either in the Toronto or Ottawa Normal school, would be fully self-sustaining if the children attending it paid the same fees paid by the other Model School pupils. The materials used by the children cost less than two dollars per annum for each pupil. A single trained Kindergarten, with the assistance of the Normal School students, and volunteer assistants who would give their services gratuitously in return for the training received, could take charge of fifty or even a hundred children. Many of the St. Louis Kindergartners have as many as one hundred pupils in charge of one director and six or seven assistants.

Fixing the number at fifty as a basis of computation, the income at present rates in the Model School, would be over nine hundred dollars per annum, after paying for the materials used by the children in their occupations.

I would also urge that as a preliminary step Miss Susan E. Blow and Mrs. Clara B. Hubbard be invited to visit Toronto. They might be invited by the Education Department alone, or by the department in connection with Toronto Public School Board. The primary object of their visit would be to give the Teachers in the Model School and the Public Schools, and the students of the Normal School a general idea of the objects and principles of the Kindergarten, and a specific training in the physical and musical departments of the Kindergarten work. A public interest would also be created in the Kindergarten itself in this way more thoroughly than it could be in any other way.

Miss Blow could explain, in a few addresses, the principles and methods of the Kindergarten as probably no other English-speaking woman could. Her voluntary study and labor in its cause extend over a period of about thirteen years. In addition to her two years of training spent with Mrs. Krans-Boelte in New York, she spent some time in Germany with the Baroness Marenholtz-Bulow, the ablest of all Froebel's associates or successors.

Mrs. Hubbard trains all the St. Louis Kindergartners in the department of physical exercise. She is the author of the best collection of Kindergarten songs yet published in English, and is gifted with rare intuitions regarding gestures and calisthenics. She could, in a couple of weeks, present the physical and musical sides of the Kindergarten to the students and teachers of Toronto in such a way as to inaugurate a new era in school progress in

Ontario. I would strongly recommend that, in case Mrs. Hubbard is invited to visit Toronto, the opportunity be afforded to the teachers in County Model Schools, and in cities and towns throughout the Province, to come to Toronto to share in the benefits of her teaching.

If one teacher was sent from each city or town, she could, on her return, communicate to her fellow-teachers what she had learned. Doubtless many School Boards would be willing to allow the lady of highest special aptitude the privilege of visiting Toronto for such a purpose.

NOTE BY THE EDITOR.—On the strength of the above report, a Public Kindergarten has been established in Toronto, and was inaugurated under the personal instructions of Mrs. Clara B. Hubbard, the author of "*Kindergarten Songs*."

Since the above was in type we have received a letter from Mr. Inspector Hughes, the author of the foregoing Report, from which we give the portion relating to the Kindergarten movement in Toronto.

"In reply to your card, I have pleasure in stating that the Public School Board of Toronto, on my recommendation, opened a Kindergarten in connection with one of our Public Schools, in September of this year. We have a most excellent woman in charge, Miss Ada Mareau, first trained by Mrs. Krans-Boelte, of New York, and afterwards sent by our Board for a year's training under Miss Blow, in St. Louis. She has seven most earnest and intelligent assistants, and ninety-four pupils, with others waiting for admission. The interest in the institution is very gratifying. So far no word of skepticism has been heard. Our trustees would have been willing to introduce the Kindergarten some three years ago, but I objected until the people were ready, and until our regular teachers were in thorough sympathy with the movement.

The primary teachers in all our Public Schools are dismissed from regular work every Wednesday afternoon, that they may spend the afternoon in training with Miss Mareau. They will thus have the opportunity of becoming acquainted with the underlying philosophy of the system, and of learning practically such of the songs, games, and occupations as may at once be introduced into our primary classes.

We will open another special Kindergarten class in January. Miss Mareau will be in charge of both Kindergartens, and of any others that may be opened.

Sincerely yours,

JAMES L. HUGHES.

The Kindergarten movement will always be successful if introduced in this way,—extensive preparation of the public, and especially of parents of young children, and primary school teachers: the employment of a well-trained and earnest Kindergarten in charge, with suitable assistants of pupil Kindergartners, and systematic exposition of the whole system to parents and primary teachers from time to time, by which the Home and Primary Schools will be brought into harmony with the Kindergarten.

KINDERGARTEN IN THE PUBLIC SCHOOL SYSTEM.

BY WILLIAM T. HARRIS, LL.D.,*

Superintendent of Public Instruction in St. Louis.

PRELIMINARY AND ASSOCIATED QUESTIONS.

THE question of the kindergarten cannot be settled without considering many subordinate questions.

In one sense the whole of life is an education, for man is a being that constantly develops—for good or evil. In every epoch of his life an education goes on. There are well-defined epochs of growth or of education: that of *infancy*, in which education is chiefly that of use and wont, the formation of habits as regards the care of the person, and the conduct within family life; that of *youth*, wherein the child learns in the school how to handle those instrumentalities which enable him to participate in the intellectual or theoretical acquisitions of the human race, and wherein, at the same time, he learns those habits of industry, regularity, and punctuality, and self-control which enable him to combine with his fellow-men in civil society and in the state; then there is that education which follows the period of school education—the education which one gets by the apprenticeship to a vocation or calling in life. Other spheres of education are the state, or body-politic, and its relation to the individual, wherein the latter acts as a citizen, making laws through his elected representatives, and assisting in their execution; the church, wherein he learns to see all things under the form of eternity, and to derive thence the ultimate standards of his theory and practice in life.

The question of the kindergarten also involves, besides this one of province—i. e., the question whether there is a place for it—the consideration of its disciplines, or what it accomplishes in the way of theoretical insight or of practical will-power; these two, and the development of the emotional nature of the human being. Exactly what does the kindergarten attempt to do in these directions? And then, after the what it does is ascertained, arises the question whether it is desirable to attempt such instruction in the school; whether it does not take the place of more desirable training, which the school has all along been furnishing; or whether it does not, on the other hand, trench on the province of the education within the family—a period of nurture wherein the pupil gets most of his internal, or subjective, emotional life developed? If the kindergarten takes the child too soon from the family, and abridges the period of nurture, it must perforce injure his character on the whole; for the period of nurture is like the root-life of the plant, essential for the development of the above-ground life of the plant, essential for the public life of the man, the life wherein he combines with his fellow-men.

* Prepared for Meeting of American Froebel Union, December, 1879.

Then, again, there is involved the question of education for vocation in life—the preparation for the arts and trades that are to follow school-life—as the third epoch in life-education. Should the education into the technicalities of vocations be carried down into the school-life of the pupil; still more, should it be carried down into the earliest period of transition from the nurture-period to the school-period?

Besides these essential questions, there are many others of a subsidiary nature,—those relating to expense, to the training of teachers and their supply, to the ability of public-school boards to manage such institutions, to the proper buildings for their use, the proper length of sessions, the degree of strictness of discipline to be preserved, etc., etc. The former essential questions relate to the desirability of kindergarten education; the latter relate to the practicability of securing it.

IDEAL OF THE KINDERGARTEN.

The most enthusiastic advocates of the kindergarten offer, as grounds for its establishment, such claims for its efficiency as might reasonably be claimed only for the totality of human education, in its five-fold aspect—of nurture, school, vocation, state, and church. If what they claim for it were met with as actual results, we certainly should realize the fairest ideals of a perfected type of humanity at once. Such claims, however, can be made only of a life-long education in its five-fold aspect, and not of any possible education which lasts only from one to four years in the life of the individual. Notwithstanding this exaggeration, it may prove to be the case that the kindergarten is justified in claiming a province heretofore unoccupied by the school or by family nurture, and a province which is of the utmost importance to the right development of those phases of life which follow it. It is, indeed, no reproach to the friends of the "new education" (as they call it) to accuse them of exaggeration. The only fault which we may charge them with is a tendency to ignore, or under-rate, the educational possibilities of the other provinces of human life, and especially those of the school as it has hitherto existed.

To illustrate the breadth of view which the advocates of the kindergarten entertain in regard to the theory and practical value of the kindergarten, I quote here a statement of its *rationale*, furnished me by Miss Elizabeth Peabody, justly considered the leading advocate for the new education in this country:—

"The *rationale* of Froebel's method of education is only to be given by a statement of the eternal laws which organize human nature on the one side and the material universe on the other.

"Human nature and the material universe are related contrasts, which it is the personal life of every human being to *unify*. Material nature is the unconscious manifestation of God, and includes the human body, with which man finds himself in relation so vital that he takes part in perfecting it by means of the organs; and this part of nature is the only part of nature which can be said to be dominated vitally by man, who, in the instance of Jesus Christ, so purified it by never violating any law of human nature—which (human nature) is God's intentional revelation of Himself to each—that He seems to have had complete dominion, and could make

Himself visible or invisible at will; transfiguring His natural body by His spiritual body, as on the Mount of Transfiguration; or consuming it utterly, as on the Mount of Ascension. Whether man, in this atmosphere, will ever do this, and thus abolish *natural death*, or not, there is no doubt there will be infinite approximation to this glorification of humanity in proportion as education does justice to the children, as Froebel's education aims to do it; for it is his principle to lead children to educate themselves from the beginning—like Socrates's demon—forbidding the wrong and leaving the self-activity free to goodness and truth, which it is destined to pursue for ever and ever."

A writer in the *Canadian School Journal* gives utterance to the following estimate of the value of kindergartens:—

"Graduated from a true kindergarten, a child rejoices in an individual self-poise and power which makes his own skill and judgment important factors of his future progress. He is not like every other child who has been in his class; he is himself. His own genius, whatever it may be, has had room for growth and encouragement to express itself. He therefore sees some object in his study, some purpose in his effort. Everything in his course has been illuminated by the same informing thought; and, therefore, with the attraction that must spring up in the young mind from the use of material objects in his work, instead of a weariness, his way has been marked at every step by a buoyant happiness and an eager interest. Any system that produces such results is educationally a good system. But when you add that all this has been done so naturally and so judiciously that the child has derived as much physical as mental advantage, and an equally wholesome moral development, who can deny that it is superior to any other yet devised or used, and that, as such, it is the inalienable birthright of every child to be given the advantages of its training? . . . Before the time of Froebel, the science of pedagogics was founded upon abstruse thought, although sometimes introducing—as in the various object-systems—the concrete form as a means of education; but Froebel, by a Divine inspiration, laid aside his books, wherein theory mystified theory, and studied the child. He said, God will indicate to us in the native instincts of His creature the best method for its development and governance. He watched the child at its play, and at its work. He saw that it was open to impressions from every direction; that its energies were manifested by unceasing curiosity and unceasing restlessness; that, if left to itself, the impossibility of reaching any satisfactory conclusions in its researches, little by little stifled its interest; the eager desire to explore deeply the world of ideas and objects before him passed into a superficial observation, heeding little and sure of nothing. He saw that the law which made it flit from object to object in this unceasing motion was a law of development implanted by God, and, therefore, good; but that, unless it were directed and given aim and purpose, it became an element of mischief as well. Then what could be done? How was the possible angel to be developed, and the possible devil to be defeated? Froebel said: 'If we take God's own way, we must be right; so let us direct into a systematic, but natural course of employment all these tender fancies, these fearless little hands and feet,

and these precious little eager souls; and then we shall work with the Divine love and intelligence, and it with us, and our children shall find the good and avoid the evil.' Then year was added to year of thought and study and practice, until he gave his system to the world in its present completed form."

The disciples of Froebel everywhere see the world in this way. With them the theory of the kindergarten is the theory of the world of man and nature. Froebel himself was as much a religious (or moral) enthusiast as a pedagogical reformer. The moral regeneration of the race is the inspiring ideal which his followers aim to realize.

I do not disparage this lofty ideal; it is the ideal which every teacher should cherish. No other one is a worthy one for the teacher of youth! But I think that any gifted teacher in our district schools, our high schools, or our colleges, may, as reasonably as the teacher of the kindergarten, have this lofty expectation of the moral regeneration of the race to follow from his teachings. If the child is more susceptible at the early age when he enters the kindergarten, and it is far easier then to mould his personal habits, his physical strength and skill, and his demeanor towards his equals and his superiors, yet, on the other hand, the high-school teacher or the college professor comes into relation with him when he has begun to demand for himself an explanation of the problem of life, and it is possible, for the first time, at this age to lead him to *insight*—the immediate philosophical view of the universality and necessity of principles. Insight is the faculty of highest principles, and, of course, more important than all other theoretical disciplines. It is therefore probable that the opportunity of the teacher who instructs pupils at the age of sixteen years and upwards is, on an average, more precious for the welfare of the individual than that of the teacher whose pupils are under six years. This advantage, however, the teacher of the youngest pupils has: that she may give them an influence that will cause them to continue their education in after-life. The primary school, with its four years' course, usually enrolls five pupils where the grammar-school, with a course of four years, enrolls only one pupil. The importance of the primary school is seen in the fact that it affects a much larger proportion of the inhabitants of a community, while the importance of the high school rests on the fact that its education develops insight and directive power, so that its graduates do most of the thinking and planning that is done for the community.

But there are special disciplines which the child of five years may receive profitably, that the youth of sixteen would not find sufficiently productive.

GENERAL AND SPECIAL DISCIPLINE.

There has been for some time a popular clamor in favor of the introduction of the arts and trades into public schools. It has been supposed by self-styled "practical" writers upon education that the school should fit the youth for the practice of some vocation or calling. They would have the child learn a trade as well as reading, writing, and arithmetic; and the most zealous of them demand that it shall be a trade, and not much else. But the good sense of the educational world, as a whole, has not been moved to depart from the even tenor of its way, and has de-

fended its preference for *technical, conventional, and disciplinary* training of a *general* character, useful for each and every one, no matter what his vocation shall be. Who can tell, on seeing the child, what special vocation he will best follow when he grows up? Besides this, the whole time of the child, so far as it can be had without overtaking him, is needed from the period of six or seven years to sixteen years in order to give him a proper amount of this training in technical, conventional, and disciplinary studies. Moreover, it is evident that these general studies are the keys to the world of nature and man, and that they transcend in value any special forms of skill, such as arts and trades, by as great a degree as the general law surpasses the particular instance. It is to be claimed that arithmetic, the science of numbers, for example, is indispensable in a thousand arts and sciences, while each art has much in it that is special, and of limited application in the other arts.

But, on the other hand, analytical investigation has done much in the way of singling out from the physical movements involved in the trades those which are common, and may be provided for by general disciplines of the body, which may be introduced into the school along with the science underlying the art. For example, the theory and practice of drawing involves arithmetic and geometry, and also the training of the hand and eye. Thus, drawing furnishes a kind of propædæutics to all of the arts and trades, and could not fail to make more skillful the workman, whatever his calling. Drawing, then, may properly enter the programme of all schools, having its claim acknowledged to be a general discipline.

But while we may acknowledge the transcendent importance of the regular branches for the period of time claimed by the school at present—namely, from the age of six to sixteen—it must be conceded that the age from four years to six years is not mature enough to receive profit from the studies of the school. The conventional and the disciplinary studies are too much for the powers of the child of four years or five years. But the child of four years or five years is in a period of transition out of the stage of education which we have named “nurture.” He begins to learn of the out-door life, of the occupations and ways of people beyond the family circle, and to long for a further acquaintance with them. He begins to demand society with others of his own age outside his family, and to repeat for himself, in miniature, the picture of the great world of civil society, mimicking it in his plays and games. Through play the child gains individuality; his internal—“subjective,” as it is called—nature becomes active, and he learns to know his own tendencies and proclivities. Through caprice and arbitrariness, the child learns to have a will of his own, and not to exercise a mere mechanical compliance with the will of his elders.

TRANSITION FROM HOME TO SCHOOL.

It is at this period of transition from the life in the family to that of the school that the kindergarten furnishes what is most desirable, and, in doing so, solves many problems hitherto found difficult of solution. The genius of Froebel has provided a system of discipline and instruction which is wonderfully adapted to this stage of the child's growth, when he needs

the gentleness of nurture and the rational order of the school in due admixture. The "gifts and occupations," as he calls them, furnish an initiation into the arts and sciences; and they do this in a manner half playful, half serious.

Of the twenty gifts which the kindergarten system offers, the first six form a group having the one object to familiarize the child with the elementary notions of geometry. He learns the forms of solids, the cube, sphere, and cylinder, and their various surfaces—also, divisions of the cube, and combinations of the cube and its divisions, in building various objects. He learns counting and measuring by the eye, for the cube and its divisions are made on a scale of an inch and fractions of an inch, and the squares into which the surface of his table is divided are square inches. Counting, adding, subtracting, and dividing the parts of the cube give him the elementary operations of arithmetic, so far as small numbers are concerned, and give him a very practical knowledge of them; for he can use his knowledge, and he has developed it, step by step, with his own activity.

It is always the desideratum in education to secure the maximum of self-activity in the pupil. The kindergarten gifts are the best instrumentalities ever devised for the purpose of educating young children through self-activity. Other devices may do this—other devices have done it—but Froebel's apparatus is most successful. It is this fact that occasions the exaggerated estimate which his disciples place upon the originality of Froebel's methods. Long before his day, it was known and stated as the first principle of pedagogy that the pupil is educated, not by what others do for him, but by what he is led to do for himself. But Froebel's system of gifts is so far in advance of other systems of apparatus for primary instruction as to create an impression in the mind of the one who first studies it that Froebel is the original discoverer of the pedagogical law of self-activity in the pupil. The teacher who has already learned correct methods of instruction, or who has read some in the history of pedagogy, knows this principle of self-activity, but has never found, outside of the kindergarten, so wonderful a system of devices for the proper education of the child of five years old.

The first group of gifts, including the first six of the twenty, as already remarked, takes up the forms of solids and their division, and, therefore, deals with forms and number of solids. The second group of gifts includes the four from the seventh to the tenth, and concerns surfaces, and leads up from the manipulation of thin blocks or tablets to drawing with a pencil on paper ruled in squares. In drawing, the child has reached the ideal representation of solids by means of light and shade—marks made on a surface to represent outlines. The intermediate gifts—the eighth and ninth—relate to stick-laying and ring laying, representing outlines of objects by means of straight and curved sticks or wires. This, in itself, is a well-devised link between the quadrangular and triangular tablets (which are treated only as surfaces) and the art of drawing. We have a complete transition from the tangible solid to the ideal representation of it.

Counting and the elementary operations in numbers continue through all the subsequent groups of gifts, but in the first group are the chief

object. In the first group the solid, in its various shapes, is the object of study for the child. He learns to recognize and name the surfaces, corners, angles, etc., which bound it. In the second group, the surface, and its corners or angles become the sole object. But the child begins the second group with the surface represented by tablets, thin blocks, and proceeds to represent mere outlines by means of sticks or wire (in the eighth gift), and then to leave the solid form altogether and to make an ideal one by means of pencil-marks on slate or paper (in the tenth gift). The slate or paper, ruled in squares of an inch, like the kindergarten tables, is the best device for training the muscles of the fingers and hand to accuracy. The untrained muscles of the hand of the child cannot guide the pencil so as to make entire forms at first; but by the device of the ruled squares he is enabled to construct forms by the simple process of drawing straight lines, vertical, horizontal, and oblique, connecting the sides and corners of the ruled squares. The training of the eye and hand in the use of this tenth gift is the surest and most effective discipline ever invented for the purpose.

KINDERGARTENS PREPARE FOR TRADES.

Here it becomes evident that, if the school is to prepare especially for the arts and trades, it is the kindergarten which is to accomplish the object; for the training of the muscles—if it is to be a training for special skill in manipulation—must be begun in early youth. As age advances, it becomes more difficult to acquire new phases of manual dexterity.

Two weeks' practice of holding objects in his right hand will make the infant, in his first year, right-handed for life. The muscles, yet in a pulpy consistency, are very easily set in any fixed direction. The child trained for one year on Froebel's gifts and occupations will acquire a skillful use of his hands and a habit of accurate measurement of the eye which will be his possession for life.

But the arts and trades are provided for in a still more effective manner by the subsequent gifts. The first group, as we have seen, trains the eye and the sense of touch, and gives a technical acquaintance with solids, and with the elementary operations of arithmetic. The second group frees him from the hard limits which have confined him to the reproduction of forms by mere solids, and enables him to represent by means of light and shade. His activity at each step becomes more purely creative as regards the production of forms, and more rational as regards intellectual comprehension; for he ascends from concrete, particular, tangible objects to abstract general truths and archetypal forms.

The third group of gifts includes the eleventh and twelfth, and develops new forms of skill, less general and more practical. Having learned how to draw outlines of objects by the first ten gifts, the eleventh and twelfth gifts teach the pupil how to embroider—*i. e.*, how to represent outlines of objects by means of needle and thread. The eleventh gift takes the first step, by teaching the use of the perforating needle. The child learns to represent outlines of forms by perforations in paper or cardboard. Then, in the twelfth gift, he learns the art of embroidering; and, of course, with this he learns the art of sewing, and its manifold kindred arts. The art of embroidery calls into activity the muscles of the hand—and espe-

cially those of the fingers—the eye, in accurate measurement, and the intellectual activities required in the geometrical and arithmetical processes involved in the work.

The fourth group of gifts (including the thirteenth to the eighteenth) introduces the important art of weaving and plaiting.

Among the primitive arts of man this was the most useful. It secures the maximum of lightness with the maximum of strength, by using fragile material in such a manner as to convert the linear into the surface, and combine the weak materials into the form of mutual firm support.

The thirteenth gift (with which the fourth group begins) teaches how to cut the paper into strips; the fourteenth weaves the strips into mats or baskets, with figures of various devices formed by the meshes; the fifth gift uses thin slats of wood for plaiting, and the sixteenth uses the same, jointed, with a view to reproducing forms of surfaces; the seventeenth gift intertwines paper, and the eighteenth constructs elaborate shapes by folding paper. This group constructs surfaces by the methods of combining strips, or linear material. Vessels of capacity (baskets, sieves, nets, etc.), clothing (of woven cloth), and shelter (tents, etc.) are furnished by branches of this art.

Wood is linear in its structure, and stronger in the direction of the grain of the wood. Hence it became necessary to invent a mode of adding lateral strength by crossing the fibres, in the form of weaving or plaiting, in order to secure the maximum of strength with the minimum of bulk and weight. Besides wood, there are various forms of flexible plants (the willow, etc.) and textile fibres (hemp, flax, cotton, etc.) which cannot be utilized except in this manner, having longitudinal but not lateral cohesion.

In the fourth group of gifts the industrial direction of the work of the kindergarten becomes the most pronounced. There is more of practical value and less of theoretic value in its series of six gifts (thirteenth to eighteenth). But its disciplines are still general ones, like drawing, and furnish a necessary training for the hands and eyes of all who will labor for a livelihood; and, besides these, for all who will practice elegant employments for relaxation (ladies' embroidery), or athletic sports and amusements (the games and amusements that test accuracy of hand and eye, or mathematical combination, marksmanship, hunting, fishing, ball-playing, archery, quoits, bowling, chess-playing, etc.).

The fifth group, including the nineteenth and twentieth gifts, teaches the production of solid forms, as the fourth teaches the production of surfaces from the linear. The nineteenth, using corks (or peas soaked in water) and pieces of wire or sticks of various lengths and pointed ends, imitates various real objects and geometrical solids by producing their outlines, edges, or sections. This gift, too, furnishes the preparation for drawing in perspective. The twentieth and last gift uses some modeling material (potter's clay, beeswax, or other plastic substance), and teaches modeling of solid objects. This group of gifts is propædæutic to the greater part of the culinary arts, so far as they give shape to articles of food. It also prepares for the various arts of the foundry—casting or modeling—of the pottery, etc., and the fine arts of sculpture and the preparation of architectural ornament.

In the common school, drawing—which has obtained only a recent and precarious foothold in our course of study—is the only branch which is intended to cultivate skill in the hand and accuracy in the eye. The kindergarten, on the other hand, develops this by all of its groups of gifts.

Not only is this training of great importance by reason of the fact that most children must depend largely upon manual skill for their future livelihood, but, from a broader point of view, we must value skill as the great potency which is emancipating the human race from drudgery, by the aid of machinery. Inventions will free man from thralldom to time and space.

By reason of the fact, already adverted to, that a short training of certain muscles of the infant will be followed by the continued growth of the same muscles through his after life, it is clear how it is that the two years of the child's life (his fifth and sixth), or even one year, or a half-year, in the kindergarten will start into development activities of muscles and brain which will secure deftness and delicacy of industrial power in all after life. The rationale of this is found in the fact that it is a pleasure to use muscles already inured to use; in fact, a much-used muscle demands a daily exercise as much as the stomach demands food. But an unused muscle, or the mere rudiment of a muscle that has never been used, gives pain on its first exercise. Its contraction is accompanied with laceration of tissue, and followed by lameness, or by distress on using it again. Hence it happens that the body shrinks from employing an unused muscle, but, on the contrary, demands the frequent exercise of muscles already trained to use. Hence, in a thousand ways, unconsciou to ourselves, we manage to exercise daily whatever muscles we have already trained, and thus keep in practice physical aptitudes for skill in any direction. The carriage of a man who appears awkward to us is so because of the fact that he uses only a few muscles of his body, and holds the others under constraint as though he possessed no power to use them. Freedom of body, which we term gracefulness, is manifested in the complete command of every limb by the will. This is the element of beauty in the Greek statuary. The gymnastic training may be easily recognized in a young man by his free carriage—as he moves, he uses a greater variety of muscles than the man of uncultivated physique. It follows that a muscle once trained to activity keeps itself in training, or even adds by degrees to its development, simply by demanding its daily exercise, and securing it by some additional movement which it has added as subsidiary to activities in which other muscles are chiefly concerned. In his manner of sitting or rising, of walking or running, even of breathing, of writing, or reading, one man varies from another through the use or disuse of subsidiary muscles, thus kept in training or allowed to remain as undeveloped rudiments.

I have in this protracted discussion of the significance of Froebel's gifts as a preparation for industrial life, indicated my own grounds for believing that the kindergarten is worthy of a place in the common-school system. It should be a sort of sub-primary education, and receive the pupil at the age of four or four and a half years, and hold him until he completes his sixth year. By this means we gain the child for one or two years when he is good for nothing else but education, and not of

much value even for the education of the school as it is and has been. The disciplines of reading and writing, geography and arithmetic, as taught in the ordinary primary school, are beyond the powers of the average child not yet entered upon his seventh year. And beyond the seventh year the time of the child is too valuable to use it for other than general disciplines—reading, writing, arithmetic, etc., and drawing. He must not take up his school-time with learning a handicraft.

The kindergarten utilizes a period of the child's life for preparation for the arts and trades, without robbing the school of a portion of its needed time.

Besides the industrial phase of the subject, which is pertinent here, we may take note of another one that bears indirectly on the side of productive industry, but has a much wider bearing. At the age of three years the child begins to emerge from the circumscribed life of the family, and to acquire an interest in the life of society, and a proclivity to form relationship with it. This increases until the school period begins, at his seventh year. The fourth, fifth, and sixth years are years of transition, not well provided for either by family life or by social life in the United States. In families of great poverty, the child forms evil associations on the street, and is initiated into crime. By the time he is ready to enter the school he is hardened in vicious habits, beyond the power of the school to eradicate. In families of wealth, the custom is to intrust the care of the child in this period of his life to some servant without pedagogical skill, and generally without strength of will-power. The child of wealthy parents usually inherits the superior directive power of the parents, who have by their energy acquired and preserved the wealth. Its manifestation in the child is not reasonable, considerate will-power, but arbitrariness and self-will—with such a degree of stubbornness that it quite overcomes the much feebler native will of the servant who has charge of the children. It is difficult to tell which class (poor or rich) the kindergarten benefits most. Society is benefited by the substitution of a rational training of the child's will during his transition period. If he is a child of poverty, he is saved by the good associations and the industrial and intellectual training that he gets. If he is a child of wealth, he is saved by the kindergarten from ruin through self-indulgence and the corruption ensuing on weak management in the family. The worst elements in society are the corrupted and ruined men who were once youth of unusual directive power—children of parents of strong wills.

While the industrial preparation involved in the kindergarten exercises is a sufficient justification for its introduction into our school system, it must be confessed that this is far from satisfactory to the enthusiastic disciples of Froebel. They see in the kindergarten the means for the moral regeneration of the human race, and they look upon the industrial phase of its results as merely incidental and of little consequence; and, indeed, they regard those who attempt to justify the kindergarten on an industrial basis as sordid materialists. That they have good reason to claim more than this preparation for manual arts is evident from the fact that the games, gifts, and occupations are symbolic, and thus propædæutic to subsequent intellectual and moral training. Every conscious intellectual

phase of the mind has a previous phase in which it was unconscious, and merely symbolic. Feeling, emotion, sensibility—these are names of activities of the soul which become thoughts and ideas by the simple addition of *consciousness* to them—i. e., the addition of *reflection*. What smoke is to the clear flame, in some sort is instinct to clear rational purpose. Thoughts and ideas preëxist, therefore, as feelings and impulses; when, later, they are seen as ideas, they are seen as having *general* form, or as possessing universality. As feelings, they are particular or special, having application only then and there; as thoughts, they are seen as general principles regulative of all similar exigencies.

The nursery tale gives the elements of a thought, but in such special grotesque form that the child seizes only the incident. Subsequent reflection brings together the features thus detached and isolated, and the child begins to have a general idea. The previous symbol makes easy and natural the pathway to ideas and clear thought.

OTHER ADVANTAGES.

Besides the industrial training (through the "gifts and occupations") and the symbolic culture (derived chiefly from the "games"), there is much else, in the kindergarten, which is common to the instruction in the school subsequently, and occupies the same ground. Some disciplines also are much more efficient in the kindergarten, by reason of its peculiar apparatus, than the same are or can be in the common school.

The instruction in manners and polite habits which goes on in all well-conducted kindergartens is of very great value. The child is taught to behave properly at the table, to be clean in his personal habits, to be neat in the arrangement of his apparatus, to practice the etiquette and amenities of polite life. These things are much better provided for in Froebel's system than elsewhere. Moreover, there is a cultivation of imagination and of the inventive power which possesses great significance for the future intellectual growth. The habits of regularity, punctuality, silence, obedience to established rules, self-control, are taught to as great a degree as is desirable for pupils of that age, but not by any means so perfectly as in the ordinary well-conducted primary school. The two kinds of attention that are developed so well in a good school: (1) the attention of each pupil to his own task—so absorbed in it that he is oblivious to the work of the class that is reciting, and (2) the attention of each pupil in the class that is reciting, to the work of pupil reciting—the former being the attention of *industry*, and the latter the attention of *critical observation*—are not developed so well as in the primary school, nor is it to be expected. The freedom from constraint which is essential in the kindergarten, or in any school for pupils of five years of age, allows much interference of each pupil with the work of others, and hence much distraction of attention. It is quite difficult to preserve an exact balance. The teacher of the kindergarten is liable to allow the brisk, strong-willed children to interfere with the others, and occupy their attention too much.

As regards imagination and inventive power, it is easily stimulated to an abnormal degree. For, if it is accompanied by conceit, there is a corresponding injury done to the child's faith and reverence which must

accompany his growth if he would come to the stores of wisdom which his race has preserved for him. The wisest men are those who have availed themselves most of the wisdom of the race. Self-activity, it is true, is essential to the assimilation of the intellectual patrimony, but it is a reverent spirit only that can sustain one in the long labor of mastering and acquiring that patrimony.

The cultivation of language—of the power of expression—is much emphasized by the advocates of the kindergarten, and, I believe, with fair results.

There is a species of philosophy sometimes connected with the system which undoubtedly exercises a great influence over the minds of the followers of Froebel. It is, apparently, a system founded on a thought of Schelling—the famous “identity system”—which made the absolute to be the indifference or identity of spirit and nature. Its defect is, that it deals with antitheses as resolvable only into “indifference” points; hence the highest principle must be an unconscious one, which makes its philosophy a pantheistic system when logically carried out. But Froebel does not seem to have carried it out strictly. He uses it chiefly to build on it as a foundation his propædæutics of reflection, or thinking activity. Antithesis, or the doctrine of opposites (mind and nature, light and darkness, sweet and sour, good and bad, etc.), belongs to the elementary stage of reflection. It is, however, a necessary stage of thought (although no ultimate one), and far above the activity of sense-perception. But, compared with the thinking activity of the comprehending reason, it is still very crude. Moreover, from the fact that it is not guided by a principle above reflection, it is very uncertain. It is liable to fall from the stage of reflection which cognizes antithesis (essential relation) to that which cognizes mere difference (non-essential relation). Such imperfection I conceive to belong rather to some of the interpreters of Froebel's philosophic views than to Froebel's system as he understood it. It is certainly not a fault of his pedagogics. His philosophy is far deeper than that of Pestalozzi, while his pedagogical system is far more consistent, both in theory and in practice.

MORAL DISCIPLINE.

As regards the claimed transcendence of the system over all others in the way of moral development, I am inclined to grant some degree of superiority to it, but not for intrinsic reasons. It is because the child is then at an age when he is liable to great demoralization at home, and is submitted to a gentle but firm discipline in the kindergarten, that the new education proves of more than ordinary value as a moral discipline. The children of the poor, at the susceptible age of five years, get many lessons on the street that tend to corrupt them. The children of the rich, meeting no wholesome restraint, become self-willed and self-indulgent. The kindergarten may save both classes, and make rational self-control take the place of unrestrained, depraved impulse.

But the kindergarten itself has dangers. The cultivation of self-activity may be excessive, and lead to pertness and conceit. The pupil may get to be irreverent and overbearing—hardened against receiving instruction

from others. In fact, with a teacher whose discernment is dimmed by too much sentimental theory, there is great danger that the weeds of selfishness will thrive faster among the children than the wholesome plants of self-knowledge and self-control. The apotheosis of childhood and infancy is a very dangerous idea to put in practice. It does well enough in Wordsworth's great ode, as a sequence of the doctrine of preëxistence; and it is quite necessary that we should, as educators, never forget that the humblest child—nay, the most depraved child—has within him the possibility of the highest angelic being. But this angelic nature is only *implicit*, and not explicit, in the child or in the savage, or in the uneducated. To use the language of Aristotle, the undeveloped human being is a "*first entelechy*," while the developed, cultured man is a "*second entelechy*." Both are, "*by nature*," rational beings; but only the educated, moral, and religious man is rational actually. "By nature" signifies "*potentially*," or "*containing the possibility of*."

NATURE AND NATURAL METHODS.

There is no technical expression in the history of pedagogy with which more juggling has been done than with the word "nature." As used by most writers, it signifies the ideal or normal type of the growth of any thing. The nature of the oak realizes itself in the acorn-bearing monarch of the forest. The nature of man is realized in the angelic, god-like being whose intellect, and will, and emotions are rational, moral, and pervaded by love. We hear the end of education spoken of as the harmonious development of human nature, physical, intellectual, moral, and affectional. This "nature," in the sense of ideal or normal type, is, however, liable to be confounded with "nature" in the opposite sense, viz., *nature* as the external world (of unconscious growth). This confusion is the worst that could happen, when we are dealing with the problem of human life; for man, by nature (as unconscious growth), is only the infant or savage—the mere animal—and his possible angelic "nature" is *only* possible. Moreover, this possibility never will become actuality except through his own self-activity: he must make himself rational, for nature as the external world will never do this for him. Indeed, where nature as the external (unconscious) world is most active in its processes—say, in the torrid zone—there the development of man will be most retarded. Nature as external world is a world of dependence, each thing being conditioned by everything else, and hence under fate. The humblest clod on the earth pulsates with vibrations that have traveled hither from the farthest star. Each piece of matter is necessitated to be what it is by the totality of conditions. But the nature of man—human nature—must be freedom, and not fate. It must be self-determined, and not a mere "*thing*" which is made to be what it is by the constraining activity of the totality of conditions. Hence, those who confuse these two meanings of "nature" juggle with the term, and in one place mean the rational ideal of man—the self-determining mind—and in another place they mean a *thing*, as the product of nature as external world. The result of this juggling is the old pedagogical contradiction found in Rousseau throughout, and now and then in the systems of all

other pedagogical reformers—Pestalozzi in particular, and even in Locke before Rousseau.

To become rational, man must learn to practise self-control, and to substitute moral purpose for mere impulse. Man inherits from nature, in time and space, impulses and desires; and, as subject to them, he is only a *Prometheus Vincit*—a slave of appetite and passion, like all other animals. The infant begins his existence with a maximum of unconscious impulse, and a minimum of conscious, rational, moral purpose. The disciple of Froebel who apotheosizes infancy, and says, with Wordsworth,—

"Heaven lies about us in our infancy,"

and who thinks that the child is a—

"Mighty prophet! Seer blest,
On whom those truths do rest
Which we are toiling all our lives to find,"

is prone to regard the kindergarten as a "child's paradise," wherein he should be allowed to develop unrestrainedly, and the principle, *laissez faire*—"let him alone"—is to fill the world with angels.

This belief in the perfection of nature is the arch-heresy of education. It is more dangerous because it has a side of deepest truth—the truth which makes education possible, viz., the truth that man possesses the capacity for self-regeneration—the capacity of putting off his natural impulses and desires, his animal selfishness, and of putting on righteousness and holiness. His ideal nature must be made real by himself in order to be. His real nature, as a product of time and space, must be annulled and subordinated, and his ideal nature be made real in its place.

The child as individual, and without availing himself of the help of his fellows, is a mere slave, a thing, a being controlled by fate. Through participation with his fellow-men united into institutions—those infinite, rational organisms, the product of the intellect and will of the race conspiring through the ages of human history and inspired by the Divine purpose which rules all as Providence—through participation in institutions, man is enabled to attain freedom, to complement his defects as individual by the deeds of the race; he subdues nature in time and space, and makes it his servant; he collects the shreds of experience from the individuals of the race, and combines them into wisdom, and preserves and transmits the same from generation to generation; he invents the instrumentalities of intercommunication—the alphabet, the art of printing, the telegraph and railroad, the scientific society, the publishing-house, the book-store, the library, the school, and, greater than all, the newspaper. The poor squalid individual, an insignificant atom in space and time, can, by the aid of these great institutions, lift himself up to culture, and to the infinitude of endless development. From being mere individual, he can become generic—i. e., realize in himself the rationality of the entire species of the human race. By education we mean to do exactly this thing; to give to the individual the means of this participation in the aggregate labors of all humanity.

Hence we are bound to consider education practically, as a process of initiating the particular individual into the life of his race as intellect and will-power. We must give to a child the means to help himself, and

the habit and custom of helping himself, to participate in the labors of his fellowmen, and to become a contributor to the store created by mankind. Institutions.—the family: civil society, with its arts, and trades, and professions, and establishments, schools, etc.; the state, with its more comprehensive organizations; and, finally, the church:—these are greater than the individual, and they are products of his ideal nature, and exist solely as means whereby the individual may develop his ideal.

The kindergarten, then, has the same general object that the school has had all along—to eliminate the merely animal from the child, and to develop in its place the rational and spiritual life.

EDUCATIVE FUNCTION OF PLAY.

Now, as regards the science of the kindergarten, there is one more consideration which is too important to pass by—the theory of play as an educational element.

The school had been too much impressed with the main fact of its mission—viz., to eliminate the animal nature and to superinduce the spiritual nature—to notice the educative function of play. Froebel was the first to fully appreciate this, and to devise a proper series of disciplines for the youngest children. The old *régime* of the school did not pay respect enough to the principle of self-activity. It sacrificed spontaneity in an utterly unnecessary manner, instead of developing it into rational self-determination. Hence it produced human machines, governed by prescription and conventionality, and but few enlightened spontaneous personalities who possessed insight as well as law-abiding habit. Such human machines, governed by prescription, would develop into law-breakers or sinners the moment that the pressure of social laws was removed from them. They did not possess enough individuality of their own. They had not assimilated what they had been compelled to practice. They were not competent to readjust themselves to a change of surroundings.

Now, in play, the child realizes for himself his spontaneity, but in its irrational form of arbitrariness and caprice. In its positive phase he produces whatever his fancy dictates; in its negative phase he destroys again what he has made, or whatever is his own. He realizes by these operations the depth of originality which his will-power involves—the power to create and the power to destroy. This will-power is the root of his personality—the source of his freedom. Deprive a child of his play, and you produce arrested development in his character. Nor can his play be rationalized by the kindergarten so as to dispense altogether with the utterly spontaneous, untamed play of the child—wherein he gives full scope to his fancy and caprice—without depriving his play of its essential character, and changing it from play into work. Even in the kindergarten, just as in the school, there must be prescription. But the good kindergarten wisely and gently controls, in such manner as to leave room for much of the pure spontaneity of play. It prescribes tasks, but preserves the form of play as much as is possible. If the child were held to a rigid accountability in the kindergarten for the performance of his task, it would then cease to be play, and become labor. Labor performs the pre-

scribed task. Play prescribes for itself. The attempt to preserve the form of self prescription for the child in his tasks is what saves the kindergarten from being a positive injury to the child at this tender and immature age. It is the preservation of the *form* of play, and at the same time the induction of the *substance* of prescription, that constitutes what is new and valuable in Froebel's method of instruction. There is a gentle insinuation of habits of attention, of self-control, of action in concert, of considerateness towards others, of desire to participate in the common result of the school, that succeeds in accomplishing this necessary change of heart in the child—from selfishness to self-renunciation—without sacrificing his spontaneity so much as is done in the old-fashioned primary school. And he gets large measures of the benefits of the school that he would have lost had he remained at home in the family. The child, too, at this period of life has begun to experience a hunger for the more substantial things of social life, and the family alone cannot satisfy his longings. The discovery of Froebel gives the child what is needed of the substantial effects of the school without the danger of roughly crushing out his individuality at the same time.

PRACTICAL CONDITIONS NECESSARY FOR SUCCESS.

After we have decided in the affirmative the essential questions relative to the reasonableness of the course of study and discipline of the kindergarten, its suitability to the age of the children, its effect upon the education that follows it, we come to the subsidiary questions regarding expense, training of teachers, and the details of management. These questions are not important, unless the decision is reached that the kindergarten theory is substantially correct. If it is found to be a valuable adjunct to the school, then we must solve the practical problems of how to introduce it into the public school system. The problem is, how to meet the expense. If the traditional form of the kindergarten be adopted, that of one teacher to each dozen pupils, and this constituting an isolated kindergarten, the annual cost of tuition would be from \$50 to \$100 per pupil, a sum too extravagant to be paid by any public school system. The average tuition per pupil in public school systems of the United States ranges from \$12 to \$20 for the year's schooling of 200 days. No school board would be justified in expending five times as much per pupil for tuition in a kindergarten as it expended for the tuition of a pupil in the primary or grammar school.

If it is necessary to limit the number of pupils per teacher to twelve or twenty, while in the primary school each teacher can manage and properly instruct fifty or seventy, it becomes likewise necessary to invent a system of cheaper teachers. At once the Lancasterian system—or the “monitorial” system—suggests itself as a model for the organization of the cheap kindergarten. The kindergarten shall be a large one, located in a room of ample size to hold five to ten tables, each table to have fifteen children attending it, and presided over by a novitiate teacher; and the whole room shall be placed under the charge of a thoroughly competent teacher, of experience and skill, and well versed in the theory and practice of Froebel's system. The director of the kindergarten must be a well-

paid teacher, receiving as much as the principal of a primary school, with two assistants. Her assistants, the "novitiate teachers," are learners of the system. The first year they shall be volunteers, and receive no salary; the second year, or as soon as they pass the first examination in theory and practice of the kindergarten, they are to receive a small salary as "paid assistants." After a year's service as paid assistants they may pass a second examination, and, if found competent, be appointed directors, and receive a higher salary.

In the St. Louis kindergartens, the number of 60 pupils entitles the director to one paid assistant, and there is one additional appointed for each 30 pupils above that number. Thus, there would be a director and four paid assistants if the kindergarten had 150 pupils. (The director would, in St. Louis, receive \$350 per annum, and each paid assistant \$125 per annum. The cost of tuition—based on teachers' salaries—would be \$350 per annum for the 150 pupils, being less than \$6 per annum for each.)

Beside the salaried teachers of the kindergarten, it is expected that there will be an equal or greater number of volunteers. In order to make it worth while for volunteers to join the system, as well as to secure the development of the salaried teachers, it is necessary to have two persons, of superior ability, that can give instruction, once a week, on the theory and practice (the "gifts and occupations") of Froebel's system. A young woman will find so much culture of thought to be derived from the discussion of Froebel's insights and theories, and so much peculiarly fitting experience from her daily class in the kindergarten—experience that will prove invaluable to her as a wife and mother—that she will serve her apprenticeship in the kindergarten gladly, though it be no part of her intention to follow teaching as a vocation.

It is a part of the system, as an adjunct to the public schools, to educate young women in these valuable matters relating to the early training of children. I have thought that the benefit derived by the 200 young women of the St. Louis kindergartens from the lectures of Miss Blow to be of sufficient value to compensate the city for the cost of the kindergartens. A nobler and more enlightened womanhood will result, and the family will prove a better nurture for the child.

Here we come upon the most important practical difficulty in the way of the general introduction of the kindergarten. If the teachers are no better than the average mothers in our families, if they are not better than the average primary teacher, it is evident that the system of Froebel cannot effect any great reform in society. "It is useless to expect social regeneration from persons who are not themselves regenerated."

In our St. Louis work we have been very fortunate in having a lady of great practical sagacity, of profound and clear insight, and of untiring energy to organize our kindergartens and instruct our teachers. Her (Miss Susan E. Blow's) disinterested and gratuitous services have been the means of securing for us a system that now furnishes its own directors, assistants, and supervisors.

There is another important point connected with the economy of the kindergarten. The session should not last over three hours for the chil-

dren of this age. Hence each room permits two sessions to be held in it per day, one in the morning and one in the afternoon, thus accommodating double the number of pupils. In some cases, where the teacher has attained experience and strength sufficient, she teaches in both sessions, and receives a higher grade of salary for the work.*

The furniture of the kindergarten is made up of small, movable chairs, and small tables, each one capable of accommodating two children—the surface of the table being marked off into divisions one inch square. It is better to use the small tables than large ones that will accommodate a whole class, for the small ones may be moved easily and combined into large ones of any desirable size, and may be readily arranged into any shape or figure, and placed in any part of the room, by the children themselves. It is necessary to use the floor of the room during one exercise each day for the games, at which time all the children are collected "on the circle"; at this time it may be desirable to remove the tables to the sides of the room, and with small tables this can be easily accomplished. Again, in the absence of one of the teachers, it may become necessary to combine two classes into one, uniting two tables. The small tables are therefore an important item in the economy of the kindergarten.

With these suggestions, I leave the subject, believing they are sufficient to justify the directors of our public schools in making the kindergarten a part of our school system. The advantage to the community in utilizing the age from four to six: in training the hand and eye; in developing habits of cleanliness, politeness, self-control, urbanity, industry; in training the mind to understand numbers and geometric forms, to invent combinations of figures and shapes, and to represent them with the pencil—these and other valuable lessons in combination with their fellow-pupils and obedience to the rule of their superiors—above all, the youthful suggestions as to methods of instruction which will come from the kindergarten and penetrate the methods of the other schools—will, I think, ultimately prevail in securing to us the establishment of this beneficent institution in all the city school-systems of our country.

*In St. Louis, directors receive \$800 for two sessions per day, and \$350 for one session; paid assistants receive \$125 for one session, and \$300 per annum for two daily sessions.

KINDERGARTEN METHODS IN PUBLIC PRIMARY SCHOOLS.

BY MRS. LOUISE POLLOCK,

Principal of Kindergarten Normal Institute of Washington, D. C.

LECTURE TO THE PUBLIC SCHOOL TEACHERS.

Since it may yet be some time ere this city will give its citizens the free Kindergarten, I have invited the Public School teachers here to-night, to explain to them, in as concise a manner as possible, the distinctive features of the Kindergarten system, which is called by Frederic Fröbel, its discoverer, "Nature's Method of Education." You may find some of its educational principles and methods adapted to the primary grades of the public schools, and incorporate them with your own to the great advantage of your pupils.

In the true Kindergarten the children are to be under six years of age, but where children have never enjoyed the benefits of this system at home or in the Kindergarten proper, children over six years of age, you will find, enjoy all the exercises designed for younger children, only their advancement from the most simple to the difficult will be more rapid, and the conversations and instructions accompanying the occupations must be adapted to their age.

The opening exercises in the first grade or lower primary school might well be the same as in the Kindergarten, namely: singing, conversation, and stories, as well as the learning of the songs or games which are on the programme of the day,—for there needs to be a regular programme, and each day should have its own occupations and plays, which are divided into four different kinds,—but to classify and describe these would require one or two separate lectures.

In the primary school as well as in the Kindergarten, the observing and reasoning faculties of young children should be developed first by inspection and experiments, made with the various gifts, and repeated with other objects having similar properties. Thus the little ball, the first gift, is spun around and we sing:

See me spinning round and round,
Never idle am I found.

Another day this spinning around is done with the wooden sphere of the second gift upon a plate, singing:

No matter how fast I spin or race,
I always show the same round face.

With this play the children make the additional observation that it spins not only around itself, but also around the center of the plate. Again when making a little clay ball, on modeling days, they find out that it cannot roll if it has any corners or edges. This experience has also been gained while presenting the cube of the second gift.

Everything around us has a language, and it is the part of the educator to make this language understood to the child, or it may go through life with eyes that do not see, and ears that do not hear, and a mind that does not understand.

Lessons simple and advanced may well be given with the first gift, on color, material, motions, qualities, and uses of this gift, in accordance with the age of the child, or the time he has attended the Kindergarten.

The child, in playing with the second gift, is led to find out the similarities and differences of his soft ball and the wooden sphere; the cylinder is presented and when spun round shows the sphere:

When I spin you around, my dear,
Then we see a little sphere.
When we spin the cylinder around,
Then a little sphere is found.
When we spin you round, my dear,
All your edges disappear.

Perhaps without this play the child would not have noticed that the cylinder had any edges. The cube of the second gift offers also a large field for comparing and experimenting which shall lead the child to discover the peculiar form and characteristics of the cube:

One face only now you see,
Where may all the others be?

To make the child notice the plurality of faces. Or:

When we spin you around, my dear,
All your corners disappear.
When we spin the cube around,
Then a cylinder is found.

This gift could also be advantageously used in the first grade of the primary schools when the children have had no previous Kindergarten training.*

The third gift is the cube divided into eight smaller cubes, which leads to a closer intimacy and analysis of its form and uses.

Ever having nature for his guide, Froebel would have system and organization in the manner of presenting this gift, first as a whole, then analyzed or taken to pieces; then made whole again, when the play is finished. This not only satisfies the child's curiosity and desire for breaking things, but develops the constructive instinct, which, after building with the blocks, restores and reconstructs the previous order and original form, and is gratified by making whole what has been destroyed.

With this and all the gifts the child is made acquainted with the law of opposites and of combinations or connections, which leads him to take delight in symmetrical forms and harmonious designs and inventions of his own. This gift would be most useful in the primary school, succeeded by and in combination with the fourth gift, which is the cube divided into eight oblongs. Lessons in arithmetic can be given with the very best results, with these gifts as well as with the fifth gift, which is the

* In our lectures to the normal pupils we fully explain the reasons why Froebel selected his various gifts and how they will lead to higher education.

cube divided diagonally into halves, quarters, thirds. For this gift is composed of twenty-seven cubes, and offers a far richer field for amusement and instruction than the third or fourth gift. This gift may be used not only in the second grade but also in the third grade of the public schools, to the great intellectual progress and advantage of children, who have never enjoyed previous Kindergarten training. One of the thirds of this cube being cut diagonally, the child may learn that one-third and one-half of one third are the exact half of his whole twenty-seven cubes, or of the three thirds of his cube. With the solid triangles of this gift, one placed upon the other, he can form the triangular or the square prism, and in connection with the box of geometrical forms may distinguish the difference between the pyramid and the prism, and the cone and the pyramid; he can form also square, oblong, hexagonal, or octagonal buildings, and if the teacher has had the proper normal training, she may also teach in this connection the various styles of architecture with the object lesson, which precedes the building with children in the primary grades.

The same may be said of the sixth gift, which is equally useful, and permits of even more pleasing structures, and may be used with equally good results to convey impressions in regard to form, space, and number. As you will observe, there is a close connection and careful guiding from the most simple to the more complex. Thus while in the previous six gifts the child has had solid bodies to handle and play with, which appeal more directly to his senses, now, the seventh gift, the laying tablets, the child is occupied with the faces only of his previous solid toys. His taste and ingenuity of design, his unconscious comprehension of the law of opposites, now comes into fuller play.

With this occupation the child becomes familiar with all the various angles which he outlines with another gift, the little round sticks.

This gift of "laying sticks" is to lead from the planes or faces of solid bodies to their edges or outlines, and is a fair preparation to the succeeding drawing occupation, by means of which the child embodies the forms of things conceived or perceived by his mind. The rings lead him to a still higher appreciation of facts and a just appreciation of what is correct and beautiful in outline.

The occupation of sewing is in direct harmony with the drawing and all other occupations which describe the outline or edges of anything, and is a harmonious sequence to the perforating occupation, which rests on the principle of leading the child from the outline or edges of a body to its corners or points, which are brought into relation or connected again by the thread or stitch from point to point. The same is done with the peas-work, where the edges, represented by wires and connected at the corners by peas, serve the admirable purpose of showing the perspective outlines of figures and forms. These two occupations are very delightful to the child, as they gratify his ideality, his inborn desire for activity, and under systematic direction develop skill and invention.

The perforating should not be used by anyone who has not been properly trained in the rules which regulate its use, or it may lead to injury of the eyes.

The interlacing slats prepare for the weaving with paper; many of the instructions given with the previous gifts may be repeated under a new guise. The weaving leads us back from combining edges to planes, and with the modeling in clay we return to solid bodies.

The folding in paper leads to many observations, useful as a foundation for higher scientific education, while it cultivates accuracy of eye and hand, most useful in every vocation in life.

The same may be said of the cutting in paper, where the additional lesson of political economy is inculcated, in so far as the children are taught to save every little piece that falls off in order to give it its appropriate place and so let it form an additional feature of the beauty of the figure attained. They also learn thereby that everything is good and fills a useful part if it is in its appropriate place.

All these gifts, with the exception, perhaps, of the modeling, which involves considerable labor on the teacher's part, of washing hands and clearing away, may be a source of delightful observations and instructions in the primary school to children from six to ten years of age.

I am positive that when the teachers of the public schools shall have received the Kindergarten normal training, they will be anxious to devote one hour each day to kindergarten methods, and they will find that the children advance just as fast, if not more rapidly, in their elementary pursuits, and have a clearer comprehension of all they learn.

Miss Clara Heald, a teacher of a third-grade public school in this city, gives her testimony to this effect: That whereas she had been teaching as a matter of duty in regular prescribed methods, with no particular interest in the children, as soon as she had advanced to a certain degree in her Kindergarten normal training, with my daughter and myself, she began to make use of her instructions. The result was most gratifying to her; not only were the children much interested in the process of learning through doing, but she enjoyed her school far more, began to love her pupils individually, and to look upon her teacher's profession as an ennobling, honorable, beneficent work. Stories and exercises intended for very young children were relished and gave pleasurable instruction to children from eight to twelve years of age, because they were what they needed, and had been, as I may say, cheated out of, in earlier childhood."

A Kindergarten is considered a *play* school, and children over seven years of age feel almost ashamed to go to one. But our private Kindergartens could not exist if they limited their instructions to children of the Kindergarten age. We therefore have graded classes in our Kindergartens, and separate teachers, who give instruction adapted to the age of the pupils. This affords our normal pupils an opportunity to observe the practical application of Kindergarten methods at different stages of the children's advancement and ages. The Kindergarten is truly a place where the children learn how to play in such a manner that the foundation is laid for unselfish, law-abiding citizenship.

Here, also, they daily listen to the kind of sermon which children can understand and profit by, namely, the sweet and simple parables which come in and are suggested by the various forms they build, sew, or model. Here they learn, perhaps for the first time, that their little indi-

viduality is only a part of one great whole; and although at home they may be permitted to rule every one, here others have as much right as they, and they begin to feel the natural consequences of their actions. The Kindergarten needs to be a person of superior judgment, possessed of refinement of manners, and of a strong will, yet withal respecting the will of others, and ever ready to examine herself carefully and conscientiously to find out if what she desires is simply the expression of her own self-will, or if it is dictated by her desire for the highest good of the child in her charge. She must feel that it is her duty to train and direct the will of her pupils into right and virtuous paths, but that it is by no means her business, or anybody else's, to break the will of the child, that great moral force, which he will need so much for every action of his life. We should rather give it wholesome exercise, by giving the child opportunity to decide questions for himself whenever an opportunity arises; for instance, in the choice of colors when giving out the balls, and in the formation of figures and invention of designs after his short dictation lesson is over. Every educator should always be ready to imagine herself in the child's place; she needs to be full of sympathy and ever ready to render such assistance that, while it prevents his becoming discouraged, will bring out the child's self-activity and desire to do for himself, which, together with perseverance and neatness of-execution, must be encouraged at every step. Above and over all, she must be conscious of the fearful responsibility she assumes when she becomes the motherly guide of young children, and ever treat the children in such a manner as she would that others should treat hers. Her ready sympathy, the stories, and the harmonious manner of conducting the musical plays, her gentle and impartial manner of settling all their little troubles and disputes, and her suggesting the manner of disposing of their little handiwork; these are the moral agents for developing the affectionate and spiritual element of children in the Kindergarten.

I will now, in as brief a manner as possible, recapitulate the main features which characterize the Kindergarten, and the objects attainable by the general adoption of its methods in our primary schools.

The peculiar features of the Kindergarten are as follows: *

1. (a) The Kindergarten training aims to bring harmony to the child's own being; between the expression of his thoughts, his feelings, and his will-power; his will and his reflections or reason. (b) It aims to show him his true relation to his surroundings, his playmates, friends. The result should be his delight in peaceful, affectionate intercourse with others. (c) It aims to lead the child to feel himself one with nature and obedient to nature's laws. He shall make correct observations with the aid of the Kindergarten, he shall make correct imitations of natural objects, and by means of child-like, familiar conversation he shall peep into her secret workshop, and learn to admire the beauty and order of its organization. He will thereby learn to love its phenomena, the living creation, and learn to respect nature's laws everywhere and at all times. (d) Finally, the child shall be led to feel himself in harmony with what is

* Köhler's Practical and Theoretical Kindergarten Guide.

good, noble, and true; in harmony with God, and to grow into child-like relations to Him.

2. The Kindergarten, to be able to carry out the above aims of education, needs to be conscious of her work, and understand what are the results, and how to employ the law of opposites and their connection or harmonious relationship and combination. She must realize that in order to arrive at a clear comprehension of what anything *is*, she must first find out what *it is not*; for there can be no comparison or correct impression without contrasts or opposites being brought to notice; for example, we could not decide that it was a warm day if the temperature were always the same; that it was day if there were no night; that anything is right if there were no left; that anything is high without there being its opposite. The law of opposites rules our universe; and the work of civilization, of education, and of religion, natural and revealed, is, to bring these opposites into harmonious union, and for everything to fill its own highest sphere of usefulness, that it was intended to fill by a wise creator. The early training of the child should aim to make him conscious that he fills an important part when he experiences harmonious relations with himself, with nature, his neighbors, and his God. The Kindergarten must always appeal to the highest motives in the child's soul, not to his selfish or emulative spirit; only the spirit of love must pervade the atmosphere of the Kindergarten. She must offer no medals nor prizes. She must realize that it is in her power to awaken, fan, and strengthen the tiny germs of goodness, which are born in every child.

The natural characteristics of the child may be led in two opposite directions by the influence of circumstances and education. Thus the naturally timid child may become a modest being, or one who is abject, cringing; one who is daring, full of roughish activity, may grow to be energetic, executive, noble, and daring, or he may develop into a rude and cruel character without the fear of God or man.

It requires the utmost care and trouble to keep what we call the evil propensities in a dormant, inactive state, or to direct them in such ways that what would have been a vice becomes a virtue; and the sooner attention is given to this work the more satisfactory will be the result. Froebel's *Plays with the Baby* are a faithful guide to the educator.

I do not claim that the Kindergarten system regenerates those who are born with unfortunate organizations, but it surely modifies all evil propensities, it prevents a great deal of crime, hardness of heart, idle and vicious habits. And although it may be said your own children and pupils are not as good as they ought to be with the advantages they have enjoyed, I can truthfully assert, they would not have been as good as they are if they had not had them. "We should not undervalue the services of a physician who keeps the family from getting sick." It is the same with the Kindergarten system, whose great merit is in preventing harm and the growth of evil.

4. The Kindergarten can fulfil its duties to the child only when it preserves the family spirit with motherly affections on the teacher's part, and perfect confidence and respect on the children's part, while at the same time it constitutes a little community, where the rights of all are respected

and the social instinct of the child is gratified. Early shall the child learn and acquire habits of politeness, observe the consequences of selfishness or rudeness, and enjoy the beauty of order, mutual helpfulness and even self-sacrifice, which, however, must always be spontaneous, *not incited* by outside influence, though we should not refuse to praise him; nor should we neglect to always set an example to him.

5. Another important and peculiar feature of the Kindergarten training is, that it considers the child, almost from its birth, as an active, creative being. We respect the acquisition of knowledge and the proficiency of useful accomplishments but merely as the means of increased power for good actions. Words and deeds which bespeak the noble character, to these humanity owes its greatest debt of gratitude. Therefore would Fröbel have us encourage the child's inborn desire for creative activity, and by no means repress it. Vacancy of mind and idleness of hand are the worst enemies to the child's moral nature and progress.

6. In the Kindergarten there should not be any regular hearing of lessons, as in school, nor the same repressive discipline and spirit of routine.

7. In the Kindergarten proper, for children under six years of age, there should be no books nor drilling, but here the Kindergarten or teacher should place herself on the child's plane, and amuse by child-like stories and conversations while occupying and entertaining with such occupations as are pleasing and adapted to the child's limited powers, and yet exert the right educational and developing influences. His little hands shall gain delicacy and proficiency of touch and manipulation, and his mind shall be trained in the virtues of patience and perseverance. He shall also be cheered and animated by sweet and lively songs and games calculated to make him physically strong and active.

8. There should be, if possible, a garden connected with every Kindergarten.

The *objects* of the Kindergarten are:

1. That the child shall be prepared to become a happy, useful, virtuous citizen.

The little songs, mostly accompanied by motions, which are contained in Fröbel's *Mother's Book of Song and Play*, published by Lee & Shepard, are a guide to mothers and Kindergartners how to develop the physical and moral nature of the child by such means.

In my lectures to mothers I use my own translations, which will be published this (1880) summer.

The ladies who in eight months' time do all the Kindergarten work which children receive when they remain four years in the Kindergarten, have invariably expressed the conviction that not only has the work been to them a great benefit and pleasure, while their hand, eye, and powers of observation received superior training, but their whole life, their relation toward children and toward humanity in general have become so essentially enlightened and awakened to activity, that all they had previously learned seemed to be recalled to memory and to find a proper use. So that it seems a matter of regret that every young woman should not receive this training, which is of so much more importance to their own

welfare and to that of the rising generation than many of the accomplishments upon which money and years of time are lavishly expended.

The gifts and occupations, if used in the systematic, orderly, but not pedantic manner indicated to the normal student, will feed, not quench, the child's natural thirst for knowledge and investigation, develop his creative and inventive spirit, train his eye to notice small divergences, give him accuracy of detail and execution, and familiarity with geometrical terms and meaning, through the intelligent use of and play with such toys as are calculated to produce this result.

The greatest value of the Kindergarten is that:

1. It is a moral agent which exercises not only an elevating influence on the rising generation, but also reaches the parents and enriches their ideas of education.
2. It paves the way to an education in accordance with and not against nature. The children learn by doing. Thinking and acting, sentiment and reality, desire or will, and execution or doing—observations and facts are here as closely related as the spring to the brook, one is inseparable from the other.
3. The Kindergarten system leads to a better comprehension of child-nature and a more rational treatment of and intercourse with children.
4. It seems to be the only existing institution where mothers may learn the true and right method for educating their children.

NOTE.

Mrs. LOUISE POLLOCK, born in Prussia, became interested in Fröbel's ideas and the Kindergarten from an article in the *Christian Examiner* in 1859, and interviews with Miss Peabody in Boston. In 1863-4 she translated for Nichols and Noyes *The Paradise of Childhood*, by Mrs. Lina Morgenstern; and with Madame Ronge's *Kindergarten Guide*, and Mrs. Mann's *Moral Culture of Infancy* and her own motherly instincts, began to practice Fröbel's gifts in her own nursery, and in a Kindergarten, opened by Mr. Allen in his Classical School at West Newton, where she was then residing. In 1864-5 she wrote a series of articles for the *Friend of Progress*, published by Mr. Charles Plumb in New York, explaining the principles and the gifts and occupations of the Kindergarten.

In 1869 Mrs. Pollock sent her daughter, then eighteen, to Berlin, where she took the Mother's Course with Lina Morgenstern, and a full Teacher's Course in the Berlin Frauen-Verein, under Herr Luther, enjoying opportunities of observation in several Kindergartens there. After spending six months in Paris, Miss Pollock returned to enter on her work as Kindergarten in Boston; and until she located in 1874 in Washington, D. C., where she was associated for two years with Miss Marwedel. In 1877 Mrs. Pollock with her daughter opened a Training Institute for Mothers and Kindergarten teachers, each conducting a Kindergarten of her own. Mrs. and Miss Pollock spent two months in the summer of 1879 in Raleigh N. C., and will spend the same time in 1890 in Chapel Hill, in introducing the Kindergarten system under the auspices of Professors in the State University.

PROF. N. T. ALLEN, founder of the English and Classical School at West Newton, Mass., learning from his brother James, who was in Germany in 1859-60, of the Kindergarten and Madame Marenholtz, wrote back, in 1860, authorizing him to engage a suitable Kindergarten to come over and start an institute after the Fröbel idea in their school. Not successful in this application, he extended every facility in his power to Mrs. Pollock who opened a Kindergarten in connection with his school, in September, 1864, which was carried on in the true spirit and methods of Fröbel by her until other engagements compelled her to relinquish the undertaking.

CHARITY KINDERGARTENS IN THE UNITED STATES.

DEVELOPMENT.

The term Charity Kindergartens requires some explanation. When Miss Blow began her work in St. Louis she began it and persevered for two or more years on her own means, casting her bread upon the waters. Her success the world knows, and she has reaped the reward of seeing the public mind in St. Louis so much impressed with the beneficial results that Kindergartens form at present a part of the public school system.

The Charity Kindergartens of Boston and Cambridge, and their vicinity, are a little different. They pick up the very most neglected children, and much parish visiting, as it may be called, is enjoined by Mrs. Shaw upon her teachers, and cordially done by them. It would please Mrs. Shaw better if they were called *free* Kindergartens, because her sympathy for the poor is so genuine that she does not wish to have their feelings hurt in any way, but her wish has not been strictly followed because it is not quite so descriptive of the thing as is "charity" Kindergartens. Her agents are instructed not only to bring neglected children in, but to furnish them with clothing, when necessary. Indeed there is no outside to her great heart.

The first charity Kindergarten in the United States was that of Miss Susan E. Blow, of St. Louis, Mo., who in the winter of 1872-3 went to New York city and studied the system thoroughly, and in 1873-4 kept a Kindergarten of thirty pupils in the Normal school-house, where Superintendent Harris gave her a room, rent free. The children were between three and six. In the fall of 1874 some twenty of her pupils, who were then seven years of age, went into the primary school and showed the value of the Kindergarten training by going through the three years' work in one year, thus saving two years for the grammar schools. Miss Blow also gratuitously trained twelve ladies for Kindergarten teachers that year. The next year, with four of these for assistants, she taught one hundred children in her Kindergarten, and there were two Kindergartens taught by two of her ladies, each with three of their classmates for assistants. Miss Blow continued her training-school for teachers the next year with many in the class, and on Saturdays all of them met with the old class for a general lesson. The effect of these on the primary schools when the Kindergarten children went into them determined the school board to institute twelve Kindergartens, and pay as many teachers, and Miss Blow took the superintendence of them, all still gratuitously, and carried on her Kindergarten, whose pupils became volunteer assistants in the Kindergartens. Now, in 1880, there are fifty-two Kindergartens in St. Louis, whose head teachers are paid \$500 out of the school appropriation and whose assistants are volunteers from Miss Blow's free training class.

The next great charity work in this cause was done by Mr. S. H. Hill of Florence. Miss Peabody having given a lecture in the Cosmean hall of that village, and some citizens expressing a desire for the Kindergarten, this gentleman offered his own house and paid Mrs. Aldrich to open a nursery and had it free to all the children of the village. This was in 1874-5. The Kindergarten grew and he subsequently paid more Kindergartners, built two houses—one for the teachers to live in, and one accommodating two hundred children. At present there are nearly one hundred in actual attendance. With four Kindergartners paid by a fund that Mr. Hill has put in trust, some other citizens of Florence contributing, and children of all colors and social position are prepared in these Kindergartens for the public schools.

In 1876 Mrs. Quincy A. Shaw had two Kindergartners trained by Miss Garland, dividing between them \$1,200 and providing rooms, furniture, and material for a charity Kindergarten in Jamaica Plain. Immediately afterwards she did the same thing for Brookline, that town providing a room, rent free, in the town hall. Soon after followed another in Roxbury in connection with a nursery. This Kindergarten of eighteen pupils was under the care of one teacher, paid \$600. Then, hearing of Mrs. Mann's effort to get up a charity Kindergarten in Cambridge by means of a subscription headed by the poet Longfellow, she came to her aid with what was wanting. This Kindergarten still goes on, supported by the subscriptions of Cambridge citizens. The perfect success of all these Kindergartens in improving the children, together with the collateral gracious effects on the poor parents, soon stimulated Mrs. Shaw to establish more of them and a nursery in Cambridge, and the same in Cambridgeport, until now there are no less than thirty Kindergartens and ten nurseries under this munificent patronage, in Jamaica Plain, Brookline, Roxbury, Cambridge, Chelsea, Canton, and Boston. In Boston and some other places the municipality grants rooms, rent free. Some other ladies help about the Kindergarten in the North End missions, and Mrs. James Tolman supports a Kindergarten entirely herself at the south end of Boston. There are always twenty-five children in the Kindergartens kept by one teacher, with \$600 salary, all expenses found besides, and where there are from twenty-five to fifty scholars, two teachers with \$500 salary each. There is some voluntary assistance given sometimes by the pupils of the training schools for the sake of the practice they get thereby.

Mrs. Mann, Mrs. Shaw, Mrs. Tolman, and the other ladies interested in the Boston and Cambridge Kindergartens hope to make such an impression of their public value on the school authorities as Miss Blow made by her great work to which she has contributed *herself* entirely, as well as money, so that they may be made the first grade of the public education, for of course such munificent benefactors as the lady who spends from thirty to forty thousand dollars a year on this charity, are not to be readily found—nor can be a permanent resource.

In New York and Philadelphia charity Kindergartens have been started and carried on for two years by a subscription of the members of churches, who give a room for the children of their neighborhood, irrespective of denominational name. An eminent success has attended that

of the Anthon Memorial Church of New York. Mrs. Kraus and Miss Peabody at different times addressed the ladies of that church, and Mr. Newton, the rector, followed it up by distributing freely Kindergarten tracts, which any one can procure by sending five cents to E. Steiger, 25 Park Place, New York. At the end of the year—rather in the Spring of 1878, he asked his people assembled who would subscribe for a charity Kindergarten. Eight hundred dollars was at once subscribed, and half a dozen young ladies volunteered to assist a Kindergarten trained by Mrs. Kraus Boelte, to whom \$600 was paid. The next year \$900 was subscribed and some other ladies sent in a substantial dinner for the children. We trust this Kindergarten will prove a model for church work, universally. Nothing done for the poor has such gracious effect or gives such promise.

In Philadelphia a parochial Kindergarten is attached to a nursery in St. Peter's church, and is taught by Miss Fairchild, a graduate of Miss Burritt's, and some attempts have been made beside, in which Miss Stevens, Miss Dickey, and Mrs. G. Gourlay have begun good work. It is to be regretted that the church of the Epiphany did not continue Miss Sterling in her excellent beginning in their church parlor. Her success in winning the children and their parents was so signal that they expressed great grief in having to give it up, and if Miss Sterling could have found another rent-free room she would have gone on at her own expense, as the poor parents proposed to pay enough cents by the week to keep up the supply of *material*. It is necessary in all cases that the patrons of a Kindergarten should be fully apprised of the nature of the Kindergarten. In this case that requisite preparation was omitted and the whole expense fell on the purse of the rector, which could not be perennial.

In Chicago, Mrs. E. W. Blatchford has established at her own expense a Kindergarten under a graduate of Mrs. A. H. Putnam, and which has her valuable superintendence.

In Cincinnati a Charity Kindergarten has been established under the auspices of an association of ladies, and the immediate direction of Miss Shank of St. Louis, one of Miss Blow's pupils. The plan embraces a kitchen in which the older pupils will be taught practical cooking and all lighter house-work.

The most remarkable development of Charity Kindergarten is going on in California, under several organizations of workers, all of which aim to bring the most neglected children within the elevating and refining influences of the best Froebel training.

THE KINDERGARTEN AND HOMES.

BY MRS. MARY PEABODY MANN.

HOMES AS THEY ARE, AND THEIR IMPROVEMENT.

WHEN we consider what homes and schools are in the present condition of the world, it is impossible for the thinking mind not to ask, What can be done to improve them? They surely do not produce the effect upon society that could be expected from ideal homes and schools, and it is these that we would now discuss.

The institution of home is a divine one, as far as we can judge of divine things. The family is eminently God's institution, and nothing should be allowed to mar it. It is based upon the most powerful and all-pervading sentiments of the human soul, and our quest should be to ascertain by reflection all its capabilities for influencing the destiny of man. The child is born into the arms of its parents who may well stand appalled before the magnitude of the duty it imposes upon them, if they have any adequate appreciation of it at all, for we know, alas! that the actual parents of the majority of the human race have a very inadequate sense of their duty to their children. Children do not come voluntarily into the world, nor do parents summon them from the abyss of time and space with an intelligent consciousness that they are new emanations or creations of God's Spirit, to be instructed in their relations to the glorious universe to whose study their faculties are adapted. Often unwelcome, the product of passion instead of noble and religious sentiment, they are largely left to find out through suffering and unaided experience those relations to the universe which are the earnest of their immortality. And because the endowment of nature is often so rich as to overcome all obstacles to the building up of that spiritual nature which it is their own part to erect upon that basis, many shallow persons idly say that the consequences of neglect and obstructions to progress prove that adversity and hindrances are the best circumstances under which to form character. Out of conflict and strife much truth is elicited, because these stimulate the intellect to action, but it is as idle to say that neglect and absence of love are in themselves good for the soul, as that the indigestible matter we often eat strengthens the powers of digestion. Souls are often starved for the want of proper influences, as stomachs are ruined by indigestible food. It is true that even the stomach will survive much abuse, and we know that souls have an immortal principle that will stand by them in some sphere of being if not in this—but why lose the highest benefits this life can bestow, the world that now is as well as that which is to come? The race has grown in spite of all the obstacles it has had to encounter, and the earnest inquiry that has engaged the greatest minds in it has resulted at last in the discovery of a method of improving homes and education within and out-

side of them. Madame Marenholz-Bulow, who may well be called the apostle of Froebel, having devoted thirty years of her life to the promulgation of his system in many lands, has of late issued a little book upon the evils of the present time, and she resolves them all into the deficient education of women. While women are of inferior education, how can homes be what they ought to be and evidently were intended to be? God does not do things arbitrarily. An eloquent preacher once said: "God takes care of the helpless babe, not by folding it under an angel's wing, but by pillowing it on a mother's breast." God does not speak from the skies to teach women to fit themselves to be good mothers, but having endowed the human race with faculties adequate to all their needs—and who can compass the glory of their possible destiny?—he inspires the mother's heart to learn by experience. If it is true that in early times men lived hundreds of years, it could have been none too long to learn the lessons of this great school of a world. At present we seem to live long enough only to catch a glimpse of what is left for us to do. Women were once, and in some places are still treated only as chattels, or at least merely as the bearers of bodies, and are not expected to educate the souls. Even in the most educating modern country (Germany) it was not long since considered best for the sons to be taken from the influence of their mothers as early as possible. It had not apparently dawned upon them that the mothers should be better educated for their office. May we not justly attribute to this custom the prevalence of irreligion among distinguished Germans? for if religion is not cherished at the mother's knee, by the mother's heart, where will it be likely to be done? The mother watches every motion of her nursing babe, and its organic life in her is thus far cherished, but when a little older the care becomes troublesome, especially if she is worldly, and she calls in the aid of—whom? Does she, like queens, appoint the best educated and most unexceptionable woman in her sphere to aid her in the holy duty? Should not every mother provide that none but good examples shall be set before the awakening mind and heart of her little immortal? and consult at every turn with assistant educators? And as her child increases in years, does she guard it on every side from evil influences? Does she especially watch her own words and acts, which have such powerful influence upon the child as long as its faith in her is unbroken, the faith that is the matrix of faith in God? Does she never break a promise, or present an unworthy motive, or use a subterfuge with her child? Did she come to her task prepared for it? or was she married, or did she become a mother without studying the subject? Probably nine-tenths of all the women who are married think only of the gratification of their own affections. When the relation of mother comes to a conscientious woman, the maternal sentiment awakes and absorbs almost her every thought, but how poorly does she find herself equipped for the new duty! She searches herself to know what are her resources, and deplors her deficient education when she finds how limited they are. New, pressing duties of many kinds prevent her from educating herself now, and she is obliged to depend upon her maternal instincts, whose scope she has never studied. These instincts, uneducated, may make her sacrifice every one else to her

child, which she has not the right to do. More children come and she is overwhelmed. How frequent is this history! She must now learn wisdom by her mistakes, and her children are the victims of this long-deferred training!

In reading the history of Froebel's life and study of man, and his final discovery of the true method of education, what woman is not mortified to think that it was not made by a woman and a mother? Froebel learned it from his observation of tender, noble mothers, who had learned wisdom by their costly experience, guided by the maternal instinct which makes the good mother obliterate herself for the good of her child. Standing a little apart from the duty, and bringing a cultivated, scientific mind to the subject, he saw where the difficulty lay, and why all mothers were not equal to their task, and why children were left to suffer uncomprehended, unsympathized with. This tender, womanly nature, from which he had suffered so much after losing his own mother, was enlisted in the reform of this world-wide evil, and he has shown mothers how to remedy it. This sentiment pervades all his works.

But this is not to be done slumbering. Woman must rise in her might and see that *all women* are educated for their vocation. It is not enough that a mother here and there studies the system, but every woman should be trained to the work, so that children may fall into no evil hands. No woman should consider herself educated who does not make herself acquainted with a method that is acknowledged by the highest thinkers to meet all the requisitions for the education of the little child; for the Kindergarten system provides for every want of human nature—physical, moral, and intellectual. If all women studied the principles of this science, for it is a science, no motherless child would be left to suffer, for nothing so draws out the maternal nature in woman as the profound study of child-nature. Every good Kindergartner finds the motherly element in herself, and by adoption makes every child she deals with her own, so that the most difficult cases do not discourage her, or wear out her patience, or exhaust her resources. She is sure the right germ is there if her skill can find it, and the challenge to the resources she has laid by seem to create new ones to meet every contingency.

HOW IS THIS TRAINING TO BE MADE UNIVERSAL?

Every public school organization should have appended to it a training school, in which all the girls of the school (subject to an examination for qualification) can take a course of this study after they have given all the time they can command to their general education. The most highly cultivated will then take their rank as Kindergarten educators—for a Kindergarten of practice must accompany such a training school, and the charity Kindergartens will afford ample field also—those of inferior grade can act as nurses, and every woman will be suitably educated for marriage. If marriage is, for any cause, not her lot in life, she will still have a vocation that will give her congenial employment in any sphere. When this matter is understood and appreciated, women will come forward and found such institutions in which all their sex can be educated to this work, the rich paying for their own instruction, the poor receiving

COMMON SCHOOLS OF CONNECTICUT.

Statistical Tables Compiled from Official Returns.

By REV. J. G. BAIRD.*

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2. Population by National Census of 1876.	
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5. Number of Public Schools.	
6. Number of Grades or Departments in same building.	
7. Average Length of School Term per year.	
8. Children enumerated over 4 and under 16 years.	
9. Scholars Attending School in Winter.	
10. Scholars in Summer.	
11. Scholars over 16 years of age.	
12. Different Scholars of any age any portion of the year.	
13. Scholars between ages of 4 and 16 years.	
14. Children between 4 and 16 years enumerated.	
15. Average School Attendance in Winter.	
16. Average School Attendance in Summer.	
17. Teachers—Males in Winter.	
18. " Males in Summer.	
19. " Females in Winter.	
20. " Females in Summer.	
21. " Wages per month—Males.	
22. " Wages per month—Females.	
23. " Continuing in same School.	
24. " First Year of Teaching.	
25. Received from State School Fund.	
26. " " United States Town Deposit Fund.	
27. " " Local Funds.	
28. " " Town Tax.	
29. " " District Tax.	
30. " " Voluntary Contributions.	
31. " " Other sources not enumerated (in 28-30).	
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*Clerk in Office of Board of Education, B. G. Northrop, Secy.

HARTFORD COUNTY.

TOWNS.	Popula- tion, 1900.	Grand List, 1914.	No. of Schools.	No. of Dis- tricts.	Av. Length month.	Enu- mer- ated.	Registered.			SCHOLARS.										TEACHERS.														
							W.	S.	Over 18.	Digital Sub- st. Sch.	Private School.	In no School.	Av. Attend.		W.	S.	Male.				Female.				Wages per Month.	Male.	Female.	Un- em- ployed.						
													W.	S.			W.	S.	W.	S.	W.	S.	W.	S.					W.	S.				
Hartford,-----	37,743	\$46,625,538	10	16	131.192.24	9,332	5,883	5,532	342	7,332	1,677	845	4,460	4,530	19,129	116,116	\$149.86	\$52.87	136	3	3	23	23	23	23	23	23	23	23	23	23	23	23	23
Avon,-----	987	628,931	7	7	146.71	221	138	185	4	216	3	80	158	183	0	7	-----	-----	35.71	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Berlin,-----	2,436	1,134,392	9	10	127.17	687	421	341	16	610	34	89	317	235	3	9	11	59.46	39.16	9	6	6	6	6	6	6	6	6	6	6	6	6	6	6
Bloomfield,---	1,473	886,954	9	9	107.148.90	316	286	195	14	301	9	14	211	153	3	1	7	60.50	39.19	6	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Bristol,-----	3,788	1,968,448	12	12	183.06	917	694	699	47	235	19	81	602	505	4	2	16	98.83	38.63	17	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Burlington,---	1,319	397,247	9	9	153.50	306	250	231	16	315	1	6	185	160	3	0	5	39.33	38.34	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Canton,-----	2,639	1,188,662	8	8	121.68.67	537	472	453	20	537	0	35	381	351	5	1	9	76.02	38.82	8	1	1	1	1	1	1	1	1	1	1	1	1	1	1
East Granby,---	853	602,194	6	6	154.17	169	143	130	11	179	4	16	102	88	1	0	6	35.25	32.80	2	0	0	0	0	0	0	0	0	0	0	0	0	0	0
E. Hartford,---	3,007	1,682,106	9	10	185.43	719	531	495	12	642	41	44	410	352	6	8	10	74.01	39.68	12	0	0	0	0	0	0	0	0	0	0	0	0	0	0
E. Windsor,---	2,882	1,301,752	11	11	171.82.35	746	601	570	28	676	14	100	429	415	2	15	15	90.13	39.54	15	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Enfield,-----	6,322	2,539,577	14	14	261.81.23	1,645	1,013	908	67	1,237	368	191	794	709	11	6	15	79.10	38.15	25	6	6	6	6	6	6	6	6	6	6	6	6	6	6
Farmington,---	2,616	1,679,630	9	9	183.08	643	465	436	11	690	34	57	334	318	2	12	12	100.00	39.69	13	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Glastonbury,---	3,560	1,163,949	18	18	207.78.80	814	628	517	11	732	41	61	477	398	3	1	17	43.37	35.88	8	16	16	16	16	16	16	16	16	16	16	16	16	16	16
Granby,-----	1,517	631,541	10	10	148.37	367	264	207	15	328	26	18	181	146	2	0	9	31.00	27.60	4	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Hartland,-----	789	277,611	9	9	125.56	147	148	109	22	172	0	8	116	78	4	0	5	35.33	35.07	1	2	2	2	2	2	2	2	2	2	2	2	2	2	2
Manchester,---	4,223	2,268,309	9	9	183.61	1,229	819	810	38	1,094	27	146	610	556	3	2	15	71.30	46.41	17	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Marlborough,---	476	141,844	4	4	130.00	100	71	66	0	93	0	352	1,508	1,687	4	4	32	124.00	39.86	35	1	1	1	1	1	1	1	1	1	1	1	1	1	1
New Britain,---	9,480	4,763,410	1	10	350.00	3,028	2,141	2,089	54	2,622	100	362	1,598	1,687	4	4	32	124.00	39.86	35	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Newington,---	1,778	570,076	4	4	168.87	239	163	145	1	206	15	19	117	99	2	0	2	40.00	33.67	0	4	4	4	4	4	4	4	4	4	4	4	4	4	4
Plainville,---	1,433	860,857	1	2	199.17	376	312	294	11	371	0	15	231	241	1	1	5	100.00	38.40	6	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Rocky Hill,---	971	393,021	4	5	170.60	255	231	204	9	252	0	12	165	132	1	0	4	40.00	35.85	1	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Simsbury,-----	2,051	1,468,394	12	11	131.66.92	505	422	366	18	509	4	10	311	272	4	1	9	51.20	33.73	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
Southington,---	4,314	2,134,642	11	11	140.00	1,204	902	878	20	1,092	11	72	644	591	6	4	15	91.40	38.33	15	3	3	3	3	3	3	3	3	3	3	3	3	3	3
S. Windsor,---	1,688	1,278,293	10	10	180.00	379	292	258	8	328	20	38	297	181	1	0	9	45.00	42.84	6	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Suffield,-----	3,277	1,784,924	11	11	148.64	721	578	537	13	671	25	38	466	427	3	1	11	62.63	45.42	13	2	2	2	2	2	2	2	2	2	2	2	2	2	2
W. Hartford,---	1,533	1,722,264	8	9	168.33	373	311	281	20	381	3	28	220	192	1	1	8	72.00	42.63	9	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Wethersfield,---	1,915	1,148,301	6	7	179.14	380	277	258	10	350	23	17	214	164	2	1	6	93.33	38.08	6	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Windsor,-----	2,763	1,465,597	10	10	174.85	743	577	505	19	718	29	16	435	360	7	3	8	63.20	40.90	8	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Winds. Locks,---	2,154	669,255	1	1	200.00	631	467	440	17	548	22	78	365	345	1	1	7	125.00	98.00	5	2	2	2	2	2	2	2	2	2	2	2	2	2	2
29 TOWNS.	109,007	\$83,418,719,242	261	480	180.58	27,618	9,559	18,120	884	23,936	2,560	2,338	14,717	13,886	104	57	390	435	\$24.60	\$41.97	395	76	76	76	76	76	76	76	76	76	76	76	76	76

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TOWNS.	RECEIPTS.										EXPENSES.							Total.
	School Fund, etc.	Town Deposits.	Local Funds.	Town Tax.	District Tax.	Voluntary Contributions.	Other Sources.	Total	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.						
Hartford,-----	\$24,265.20	1,408.88	-----	61,206.26	102,022.05	-----	11,943.56	200,843.89	102,159.05	15,547.61	5,606.46	30,038.88	*178,158.67					
Avon,-----	574.60	235.80	116.00	1,021.38	58.03	24.90	-----	2,030.61	1,769.00	194.61	-----	67.00	*2,030.61					
Berlin,-----	1,626.20	176.52	568.50	2,651.49	631.28	14.40	5.00	5,573.39	2,768.74	501.76	508.76	248.63	*6,034.19					
Bloomfield,-----	821.60	223.32	-----	1,457.00	1,784.37	19.89	305.29	4,601.47	2,682.76	266.99	69.10	487.00	*3,514.14					
Bristol,-----	2,384.20	316.10	125.00	6,172.06	2,031.74	22.00	66.24	11,623.34	8,692.69	809.61	330.39	581.93	*11,678.62					
Burlington,-----	795.60	200.48	-----	1,014.27	2,438.31	155.15	15.00	2,583.03	2,094.39	184.28	33.36	50.00	*2,382.03					
Canton,-----	1,396.20	221.44	-----	3,530.23	2,476.82	270.00	154.66	8,049.35	6,532.05	1,168.24	496.00	127.50	*7,776.79					
East Granby,-----	439.40	125.03	6.38	1,100.00	319.20	-----	-----	1,990.01	1,499.00	131.03	331.80	45.00	*2,006.83					
East Hartford,-----	1,869.40	352.45	-----	5,416.87	2,479.70	209.00	308.88	10,636.90	6,490.17	897.21	651.46	394.50	*10,519.54					
East Windsor,-----	1,939.60	193.47	34.90	5,551.23	4,022.18	35.00	1,078.78	12,855.16	6,735.02	943.80	242.02	1,117.25	*21,675.70					
Enfield,-----	4,277.00	388.10	97.39	7,620.67	5,040.59	284.71	417.39	18,095.85	12,112.83	1,492.87	4,031.85	1,664.18	*19,386.43					
Farmington,-----	1,671.80	252.95	621.32	3,840.50	3,449.29	-----	63.56	9,359.42	6,400.65	658.73	794.65	1,025.65	*8,948.27					
Glastonbury,-----	2,116.40	498.72	-----	4,697.42	28.00	36.05	150.52	7,527.11	6,141.00	814.26	112.97	448.88	*7,527.11					
Granby,-----	928.20	296.12	-----	1,276.18	90.00	133.00	-----	2,722.50	2,372.00	176.00	43.00	84.50	*2,675.50					
Hartland,-----	382.20	188.00	-----	1,116.49	60.00	79.15	-----	1,825.84	1,536.40	120.29	68.00	101.15	*1,825.84					
Manchester,-----	3,195.40	238.46	-----	6,066.30	66.00	-----	53.75	9,619.91	8,206.62	1,074.60	151.39	234.72	*9,663.63					
Marlborough,-----	260.00	125.31	94.73	465.08	-----	-----	-----	645.12	557.44	75.18	-----	21.00	*983.62					
New Britain,-----	7,872.80	261.50	388.00	18,824.82	-----	-----	1,666.12	29,013.24	19,058.93	2,928.25	2,049.50	4,726.03	*29,013.24					
Newington,-----	621.40	89.70	-----	598.09	50.50	30.00	15.00	1,394.69	1,197.84	110.40	35.17	29.00	*1,392.41					
Plainville,-----	375.00	-----	-----	3,078.81	-----	-----	92.50	4,146.31	2,912.00	969.46	83.38	200.00	*4,146.31					
Rocky Hill,-----	663.00	177.19	-----	986.53	150.00	-----	-----	1,876.72	1,654.65	172.57	190.00	42.00	*2,069.22					
Simsbury,-----	1,313.00	254.46	45.30	2,404.55	767.86	16.00	81.31	4,861.48	3,809.00	397.87	354.82	294.67	*4,901.36					
Southington,-----	3,130.40	347.97	707.43	6,197.56	22,465.00	-----	25.00	32,873.36	8,332.50	793.62	494.29	200.00	*17,093.41					
South Windsor,-----	985.40	269.95	15.00	3,293.89	-----	59.00	38.60	4,661.84	4,082.48	379.04	91.62	135.00	*4,798.14					
Stafford,-----	1,874.60	392.71	-----	4,232.15	-----	-----	-----	6,519.46	5,757.55	731.27	186.06	239.24	*6,894.13					
West Hartford,-----	969.80	99.60	30.60	2,602.51	4,253.39	-----	174.22	8,130.12	3,951.25	591.56	274.62	626.01	*8,718.13					
Wethersfield,-----	988.00	214.62	1,014.10	1,647.36	-----	10.00	5.00	3,879.10	3,522.50	511.73	81.27	133.66	*4,049.16					
Windsor,-----	1,831.80	233.21	150.00	4,644.14	6,447.02	9.50	113.44	12,529.11	6,021.86	749.03	276.15	920.00	*20,021.00					
Windsor Locks,-----	1,840.60	107.84	-----	3,564.83	-----	-----	30.00	5,343.27	4,191.55	737.03	269.69	75.00	*5,243.27					
	\$71,806.80	7,229.90	4,014.65	166,287.63	158,301.55	1,306.65	16,802.82	426,570.00	243,059.91	153,498.30	17,846.78	44,936.24	*403,581.03					

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

NEW HAVEN COUNTY.

TOWNS.	1	2	3	4	5	6	7	8	9	10	SCHOLARS.				TEACHERS.				32	33	34		
											Registered.	Private School.	In no School.	Av. Attend.	Male.	Female.	Wages per Month.						
Popula- tion, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Depart- ments.	Av. Length.	Exam. Jan. '74.	W.	S.	Over 16.	Diffcult Schol. Reg.	In no School.	Av. Attend.	W.	S.	W.	S.	W.	S.	Male.	Female.			
New Haven City.	49,576	1	25	168	200.00	12,918	9,077	8,581	243	10,485	1,036	7,689	6,987	182	1	1	185	185	221.43	452.29	175	26	
" Westville.	1,266	1	1	5	200.00	332	238	230	0	285	10	170	182	1	1	1	5	5	100.00	42.08	6	0	
" complete.	50,840	2	26	168	200.00	13,250	9,315	8,811	243	10,770	1,046	7,859	7,169	16	16	16	190	190	213.84	52.02	181	24	
Beacon Falls.	357,577	3	3	4	180.00	167	136	93	4	146	0	31	85	62	1	0	3	4	32.00	32.00	3	4	
Bethany.	*1,135	310,822	5	4	135.00	104	108	78	11	131	1	5	66	49	1	0	3	4	45.00	34.29	3	0	
Branford.	2,438	1,236,398	1	10	13	200.00	688	531	28	668	0	48	386	378	2	2	11	11	80.00	31.95	11	2	
Cheshire.	2,344	1,270,780	12	12	13	150.77	873	402	18	531	46	40	291	269	4	1	12	12	48.00	34.25	3	5	
Derby.	8,020	3,808,069	6	7	31	200.00	2,387	1,792	44	2,154	75	179	333	317	5	4	31	32	126.58	43.23	34	2	
East Haven.	2,714	2,190,220	1	7	10	200.00	690	471	449	14	594	17	93	349	312	1	1	9	100.00	39.11	7	3	
Guilford.	2,576	1,464,481	1	13	16	170.00	566	470	402	42	613	5	30	350	305	4	1	15	62.60	30.58	10	7	
Hamden.	3,028	1,787,346	13	13	14	200.00	741	521	488	15	635	63	79	371	321	1	0	13	14	40.00	37.96	13	1
Madison.	1,814	839,656	13	13	13	157.69	339	357	305	23	414	10	24	271	310	7	0	6	13	40.86	35.05	1	6
Meriden.	10,495	8,078,741	12	12	38	200.00	3,184	1,998	2,004	35	2,777	341	301	1,694	1,532	8	31	31	116.25	49.03	36	3	
Middlebury.	696	362,013	6	5	5	132.00	156	117	98	8	140	4	10	86	69	1	0	4	5	40.00	27.12	2	2
Milford.	3,405	1,130,674	11	11	11	183.64	661	394	364	2	444	137	82	284	244	0	11	11	11	30.00	7	2	
Naugatuck.	2,830	1,487,310	6	7	12	197.00	800	621	602	36	781	18	49	375	438	2	2	10	10	35.00	30.49	2	1
N. Branford.	1,035	495,357	7	7	7	157.87	213	189	157	11	211	9	12	120	104	1	0	6	7	45.00	30.49	2	1
North Haven.	1,771	793,771	8	9	9	176.67	427	309	250	2	372	30	49	217	164	2	0	7	9	35.00	30.25	3	3
Orange.	2,634	1,906,693	8	9	12	186.68	663	458	447	15	572	47	59	341	338	2	0	12	14	43.00	38.02	13	5
Oxford.	*1,338	432,664	12	12	12	142.08	233	203	169	21	239	4	8	132	109	3	0	9	12	33.67	24.39	5	4
Prospect.	551	187,800	1	5	5	133.00	93	76	68	4	95	0	2	65	50	0	0	5	5	28.00	2	1	
Seymour.	2,122	864,527	1	9	8	192.75	460	354	337	5	420	0	46	247	264	2	1	6	7	72.00	34.17	4	0
Southbury.	1,318	687,271	9	9	9	156.11	289	222	176	19	280	25	17	138	114	1	0	8	9	40.00	26.13	1	6
Wallingford.	3,676	2,326,692	9	12	18	178.06	943	817	719	37	960	2	76	648	454	3	1	15	17	50.50	42.16	14	2
Waterbury.	13,106	7,702,352	10	21	45	130.00	3,517	2,384	2,144	24	3,182	321	57	1,684	1,627	3	2	44	45	110.40	36.10	32	10
Wolcott.	491	241,100	6	6	6	130.00	96	85	79	3	114	2	5	67	54	0	0	6	6	-----	27.68	3	2
Woodbridge.	830	446,178	6	5	5	182.00	163	156	136	14	186	0	0	106	93	1	0	4	5	50.00	39.78	5	2
25 TOWNS.	121,267	496,955,660	179	245	488	186.90	31,463	22,546	21,101	678	27,248	2,193	2,939	17,356	16,046	71	39	465	497	1,119.09	42.97	412	99

* The Town of Beacon Falls was formed in 1871, mostly from Bethany, a small part from Oxford.

TOWNS.	RECEIPTS.										EXPENSES.					
	25	26	27	28	29	30	31	32	33	34	35	36	37			
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Voluntary Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.			
New Haven City,	\$23,586.80	1,587.91	---	55,109.57	87,355.77	---	2,868.99	180,499.04	129,186.33	24,410.66	3,028.40	7,760.00	*187,665.68			
" Westville,	863.20	41.67	---	1,446.60	6,400.00	---	---	8,751.47	3,525.00	572.70	---	300.00	*4,403.45			
" complete,	\$34,450.00	1,629.58	---	56,556.17	93,755.77	---	2,868.99	189,250.51	132,711.33	24,983.36	3,028.40	8,100.00	*172,136.13			
Beacon Falls, ---	434.20	106.00	---	869.58	70.00	---	5.69	1,476.47	1,250.45	100.78	50.69	73.55	1,476.47			
Bethany, ---	270.40	113.84	8.12	817.20	---	---	---	1,209.56	1,074.38	93.78	---	41.40	1,209.56			
Branford, ---	1,788.80	191.08	45.60	8,876.01	---	---	58.45	5,959.94	5,043.75	648.96	86.73	100.50	*5,959.94			
Chester, ---	1,489.80	258.45	---	2,319.20	---	---	---	4,067.45	3,683.61	285.84	9.73	100.00	4,077.18			
Derby, ---	6,206.20	241.10	---	10,539.49	12,606.66	---	1,149.06	30,742.49	19,596.42	2,922.24	262.20	1,912.75	*24,886.61			
East Haven, ---	1,794.00	160.89	---	3,419.35	---	---	39.66	5,374.24	4,588.56	430.17	181.46	204.06	6,374.24			
Guilford, ---	1,471.60	391.62	896.00	3,058.92	510.19	41.60	39.66	6,409.59	5,062.58	571.94	833.69	142.27	*6,360.48			
Hamden, ---	1,926.60	256.73	34.80	4,154.38	---	45.50	10.00	6,428.01	5,704.10	528.91	---	175.00	*6,428.01			
Madison, ---	1,037.40	325.22	---	2,825.19	70.00	19.00	24.25	4,301.06	3,747.17	329.02	75.75	118.24	*4,294.18			
Meriden, ---	8,273.40	265.00	---	20,721.08	10,876.83	25.00	919.84	41,085.65	24,718.07	2,466.21	1,364.54	7,611.66	*61,326.56			
Middlebury, ---	405.60	126.00	---	550.66	---	---	9.50	1,091.76	971.63	84.83	---	35.30	1,091.76			
Milford, ---	1,718.60	253.70	137.00	1,130.59	---	---	---	3,239.89	2,592.00	208.00	---	194.00	2,984.00			
Naugatuck, ---	2,080.00	74.40	---	4,340.57	---	70.00	45.00	6,609.97	5,705.22	552.24	---	396.26	*6,822.66			
North Branford, ---	563.80	168.28	32.28	1,115.07	2,391.00	21.00	91.50	4,372.93	1,697.43	169.61	171.00	46.00	*4,300.04			
North Haven, ---	1,110.20	230.45	37.50	1,364.23	14.50	30.00	10.00	2,796.89	2,379.12	267.07	14.50	96.20	*2,796.89			
Orange, ---	1,723.80	172.47	---	4,008.31	140.00	9.00	174.65	6,228.23	5,159.57	553.29	136.17	287.88	*6,131.46			
Oxford, ---	605.80	276.89	22.94	1,412.56	---	199.42	47.40	2,564.71	2,173.78	153.63	80.00	188.00	2,568.41			
Prospect, ---	241.80	26.07	---	726.63	---	---	---	904.50	904.50	60.00	---	30.00	904.50			
Seymour, ---	1,198.00	169.56	---	3,413.79	---	---	---	4,719.35	3,347.00	463.82	575.69	332.84	4,719.35			
Southbury, ---	751.40	253.93	---	1,190.80	440.29	---	---	2,616.42	1,902.85	247.28	493.01	36.00	2,693.14			
Wallingford, ---	2,451.80	872.63	---	4,828.14	5,973.62	---	32.53	13,668.72	7,293.00	1,664.79	1,103.28	2,831.89	*12,917.96			
Waterbury, ---	9,144.20	170.41	79.00	7,443.78	21,216.37	12.00	4,347.89	42,412.86	19,048.06	3,497.98	12,107.12	6,231.41	*41,594.39			
Wolcott, ---	249.60	151.20	560.00	296.60	---	15.00	10.00	1,272.40	1,081.95	129.45	---	36.00	*1,272.40			
Woodbridge, ---	423.80	130.67	300.00	1,161.80	---	---	25.00	2,031.27	1,782.14	137.13	---	62.00	*2,031.27			
	\$31,805.80	6,425.86	2,143.24	142,130.10	148,663.92	487.52	9,859.40	390,913.86	263,206.65	41,550.33	20,317.90	28,313.21	*376,422.59			

*Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

NEW LONDON COUNTY.

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TOWNS.	Popu- lation, 1870.	Grand List, 1874.	No. of Districts.	No. of Reboles.	Av. Length, meters.	SCHOLARS.											TEACHERS.							Contin- ued.	Total.
						Registered.			Av. Attend.	In no. School.	Private School.	Diffi- cult to Reg.	Over 18.	W.	S.	W.	S.	W.	S.	W.	S.	Wages per Month.			
						Enu- mer. Jan. 74.	W.	S.																	
New London.	9,576	\$6,844,641	1	9	26	200.00	2,201	1,651	1,640	60	1,961	40	230	1,334	1,317	4	4	36	36	115.00	37.43	40	5	5	
Norwich Town.	---	---	1	1	4	210.00	841	252	227	9	290	13	39	175	175	1	1	4	4	95.24	35.00	5	0	0	
" " Central.	---	---	1	6	26	205.00	1,818	1,000	996	15	1,314	112	219	870	824	2	2	28	28	150.00	60.54	28	2	2	
" W. Chelsea.	---	---	1	3	13	200.00	919	671	680	4	831	12	80	465	518	1	1	15	15	120.00	32.90	16	1	1	
" other Dis'ts.	---	---	9	10	29	191.72	2,074	1,393	1,256	17	1,781	80	230	1,147	983	7	4	24	26	85.91	39.18	29	3	3	
" complete.	16,653	15,339,071	12	20	72	199.03	4,852	3,316	3,159	45	4,116	217	568	2,657	2,500	11	8	71	73	103.97	42.04	77	3	3	
Bozrah.	984	608,242	7	6	6	168.33	362	260	228	11	326	7	52	158	152	3	0	4	7	45.00	29.35	5	3	3	
Colchester.	3,383	1,439,390	14	14	18	163.89	713	564	488	24	679	0	58	429	389	7	2	11	16	55.83	31.59	8	5	5	
East Lyme.	1,506	522,983	9	9	9	144.44	330	306	258	17	351	18	35	209	150	5	0	4	9	40.31	24.92	0	1	1	
Franklin.	731	377,016	8	7	7	154.29	176	161	132	20	196	17	10	119	89	4	0	3	7	37.01	27.48	3	3	3	
Griswold.	2,576	1,274,606	14	14	17	144.43	647	447	346	20	595	0	75	322	250	10	4	7	11	40.68	28.69	11	3	3	
Groton.	5,124	2,126,885	10	10	17	191.18	1,185	930	864	40	1,112	80	38	649	608	9	5	10	12	60.12	36.07	12	2	2	
Lebanon.	2,211	1,169,122	16	16	16	143.13	421	363	251	28	435	0	32	255	201	7	0	9	16	35.68	24.54	1	7	7	
Ledyard.	1,392	529,783	14	14	14	139.71	336	323	213	47	374	3	14	234	153	10	0	4	12	32.24	18.18	1	4	4	
Lisbon.	502	302,442	1	4	4	121.00	92	74	41	6	89	6	3	52	33	0	0	4	3	---	26.29	2	0	0	
Lyme.	1,181	319,500	7	7	7	153.57	256	214	189	11	264	19	20	154	136	1	0	6	7	55.00	33.93	1	6	6	
Montville.	2,495	1,177,458	12	12	14	151.79	571	478	418	32	585	20	8	359	305	7	1	7	13	42.81	30.63	6	3	3	
N. Stonington.	1,769	775,454	15	15	15	134.67	415	393	333	22	464	0	28	279	251	13	1	2	14	36.87	22.19	4	6	6	
Old Lyme.	1,362	502,576	8	8	8	166.56	351	281	235	5	349	7	22	198	145	5	0	3	8	45.00	28.00	6	2	2	
Preston.	2,161	892,881	12	12	16	163.32	666	552	476	27	633	19	35	402	301	7	2	9	13	48.89	27.86	9	3	3	
Salem.	717	339,153	8	8	8	143.13	176	171	106	16	200	0	12	113	80	3	0	3	5	32.33	27.14	3	3	3	
Sprague.	3,463	1,314,115	5	4	9	175.00	1,024	495	278	29	593	240	363	272	175	4	3	5	6	54.06	33.90	4	1	1	
Stonington.	6,313	6,088,471	17	20	30	179.90	1,688	1,268	1,094	27	1,518	164	76	910	825	11	7	19	23	73.96	34.60	25	2	2	
Waterford.	2,482	999,972	11	11	11	162.73	615	495	368	40	574	39	43	303	262	4	1	8	11	41.10	34.47	8	1	1	
20 TOWNS.	66,570	\$42,853,770	201	220	323	170.97	17,157	12,742	11,086	537	15,414	896	1,765	9,408	8,326	128	38	227	303	\$58.02	\$33.61	226	66	66	

TOWNS.	RECEIPTS.										EXPENSES.					
	25	26	27	28	29	30	31	32	33	34	35	36	37			
	School Fund, etc.	Town Deposits.	Local Funds.	Town Tax.	District Tax.	Voluntary Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.			
New London, ---	\$5,722.60	\$879.32	2,698.06	18,000.00	---	---	105.00	27,204.98	19,902.47	4,346.80	3,331.21	620.15	*28,410.63			
Norwich Town, ---	886.60	56.09	---	1,146.31	2,054.00	---	85.00	4,228.00	2,600.00	370.00	46.00	230.00	*3,252.00			
" Central, ---	3,946.80	249.69	---	4,759.53	15,732.99	---	65.00	24,744.00	17,127.61	3,983.96	1,671.50	---	*26,566.66			
" W. Chelsea, ---	2,389.40	151.16	---	2,920.89	6,617.30	---	---	12,078.75	6,120.00	2,099.12	892.48	---	*11,308.68			
" other Dist's, ---	5,392.40	341.14	230.00	6,263.08	8,941.36	---	346.21	21,614.18	13,189.36	4,121.50	860.85	2,897.33	*21,089.04			
" complete, ---	12,616.20	798.08	230.00	15,059.60	33,336.64	---	496.21	62,564.93	38,936.97	10,574.58	3,360.83	5,268.31	*62,216.37			
Borrah, ---	941.20	190.48	10.15	839.80	---	---	---	1,981.63	1,889.96	120.32	---	67.50	2,077.68			
Colchester, ---	1,863.80	234.50	288.61	3,689.21	905.32	28.65	---	6,980.09	5,204.67	320.38	554.51	220.00	6,599.66			
East Lyme, ---	988.00	207.00	46.02	689.31	428.00	---	99.63	2,457.96	1,943.58	145.50	457.28	63.75	*2,616.81			
Franklin, ---	457.60	127.47	201.10	789.72	190.64	---	69.95	1,836.48	1,458.92	106.14	190.64	54.75	*1,828.45			
Griswold, ---	1,682.20	397.66	30.00	2,803.50	604.22	---	---	5,517.60	4,178.40	552.14	162.62	299.67	*5,192.83			
Groton, ---	3,081.00	410.36	---	4,508.79	3,196.11	---	110.00	11,300.26	7,627.39	710.74	384.03	572.13	*9,307.49			
Lebanon, ---	1,094.60	396.00	118.37	2,181.53	561.73	12.63	---	4,365.46	3,321.16	277.30	552.46	192.70	4,343.63			
Ledyard, ---	873.60	360.48	87.76	1,145.49	---	116.61	42.81	2,626.74	2,365.90	172.58	3.81	84.45	3,266.74			
Lisbon, ---	235.20	83.18	24.38	498.85	---	---	---	846.58	758.92	65.66	---	23.00	846.58			
Lyme, ---	743.60	217.82	---	438.58	---	169.47	---	1,569.47	1,428.00	91.47	---	50.60	1,569.47			
Montville, ---	1,484.60	400.00	---	2,191.79	494.04	10.50	114.72	4,895.65	4,080.45	218.54	192.77	81.00	*4,600.26			
North Stonington, ---	1,075.00	500.18	49.77	1,990.13	---	8.50	---	3,627.58	3,234.77	244.81	---	134.50	*3,627.58			
Old Lyme, ---	915.60	324.84	---	1,073.27	---	20.00	---	2,240.11	1,981.98	146.50	---	---	100.00			
Preston, ---	1,731.60	347.87	71.99	2,252.26	800.00	---	---	6,203.72	4,264.33	372.04	43.00	555.44	5,234.81			
Salem, ---	457.60	172.41	8.82	514.37	---	258.92	---	1,412.12	1,301.47	71.00	2.18	32.50	*1,412.15			
Sprague, ---	2,662.40	104.05	12.18	706.74	2,775.28	---	43.45	6,336.80	2,959.98	380.41	2,337.99	230.00	*6,179.98			
Stonington, ---	4,388.80	524.10	---	9,284.28	7,636.24	32.70	1,210.00	23,033.22	12,585.23	940.61	600.66	7,379.90	*36,549.40			
Waterford, ---	1,599.00	365.00	18.00	1,361.10	660.29	22.00	10.00	4,035.39	3,151.14	333.73	597.25	98.00	*4,202.37			
	\$44,608.20	6,751.39	3,896.20	70,029.52	51,571.31	679.98	2,301.77	179,837.37	122,690.69	20,189.85	12,978.54	10,143.75	*191,375.16			

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

FAIRFIELD COUNTY.

TOWNS.	Popu- lation, 1870.	Grand List, 1870.	No. of School Districts.	Av. Length of Schools.	SCHOLARS.					TEACHERS.												Total Compulsory School-Age Population.	
					Enroll- ment, Jan. 75.	Registered.		Diff't from Reg.	Private School.	At. Attend.		Male.		Female.		Wages per Month.							
						W.	S.			W.	S.	W.	S.	W.	S.	W.	S.	W.	S.	Male.	Fem.		
Bridgport, ..	2,175	\$13,387,028	11	15	63	206.43	5,599	4,185	3,846	40	4,867	418	571	3,100	3,039	1212	68	68	\$110.88	\$12.88	80	5	
Danbury,	2,163	6,468,487	12	16	38	190.68	2,543	1,687	1,671	56	1,981	114	305	1,246	1,311	8	52	26	70.78	42.82	33	8	
Bethel,	2,311	900,986	5	7	10	193.60	618	638	498	16	597	21	25	331	340	3	2	7	8	91.00	88.75	9	1
Brookfield, ..	1,193	648,942	8	8	8	177.50	227	196	174	8	228	10	3	126	113	2	0	6	8	37.00	30.12	4	6
Darien,	1,808	1,706,331	6	6	7	192.57	403	297	262	17	360	22	46	186	165	3	3	4	4	55.00	42.50	6	1
Easton,	1,288	613,182	8	8	8	190.00	206	202	177	19	235	0	4	121	111	6	4	2	4	27.32	27.14	6	3
Fairfield,	3,745	2,586,265	14	14	17	198.32	992	729	649	32	829	108	88	454	349	7	4	11	14	60.73	39.51	16	2
Greenwich,	7,614	3,635,656	19	19	23	200.00	1,937	1,260	1,106	56	1,546	229	218	728	748	8	5	16	20	64.62	47.29	22	5
Huntington, ..	1,527	1,011,924	12	12	13	178.57	480	390	366	18	470	0	23	226	217	2	1	12	13	65.18	59.82	12	1
Monroe,	1,226	642,720	7	7	7	165.00	248	210	160	18	246	12	6	130	96	3	1	4	6	33.60	28.93	1	5
New Canaan, ..	2,497	1,306,148	11	11	14	194.28	614	602	470	21	574	27	44	277	238	2	3	12	11	50.00	29.65	12	6
New Fairfield, ..	876	448,178	7	7	7	180.29	186	181	158	11	208	0	4	113	90	3	0	4	7	35.33	26.93	4	2
Northtown,	2,681	1,888,261	21	21	21	193.14	1,083	889	795	30	1,076	76	0	654	463	11	4	10	17	38.07	30.56	10	12
Norwalk,	12,119	6,695,161	11	12	42	193.59	3,160	2,496	2,451	88	2,681	130	240	1,683	1,581	9	9	38	88	103.94	42.92	40	6
Reading,	1,624	954,321	9	9	9	189.56	330	277	254	7	332	4	10	167	154	5	0	4	9	37.40	30.46	2	3
Ridgfield,	1,910	1,313,037	14	14	14	159.97	430	382	325	31	456	10	5	241	215	3	0	11	14	36.67	29.40	8	4
Sherman,	846	387,381	6	6	6	157.07	171	140	113	17	176	7	5	84	67	4	1	2	5	35.08	25.14	2	2
Stamford,	9,114	7,760,122	1	17	30	194.82	2,469	1,459	1,308	92	1,754	436	579	1,028	1,006	7	7	24	24	92.67	41.06	31	0
Stratford,	3,952	1,885,320	9	9	16	199.37	858	664	603	8	813	45	30	471	436	2	3	13	12	77.60	31.04	12	3
Trumbull,	1,356	682,570	6	6	6	207.83	271	197	168	4	230	23	22	118	106	1	1	5	6	44.80	34.16	3	1
Weston,	1,054	504,023	6	6	6	182.50	224	174	142	2	213	0	13	124	92	0	2	6	3	31.00	26.94	0	0
Westport,	3,961	2,298,627	10	10	10	185.36	631	619	495	28	698	97	158	337	284	9	6	1	4	53.26	34.16	11	7
Wilton,	1,994	725,710	10	10	10	173.00	485	365	337	12	443	35	22	227	218	5	5	5	7	32.50	29.84	4	1
23 TOWNS.	95,376	\$67,031,407	222	248	387	192.05	24,148	17,967	16,456	581	21,063	1,822	2,421	12,067	11,386	119	74	205	339	\$56.40	\$32.10	326	82

* In 1870, a part of Fairfield, containing a population of 1,900 was annexed to Bridgeport. This transfer is accordingly made in the figures given above.

TOWNS.	RECEIPTS						EXPENSES.					
	School Fund, etc.	Town Deposit.	Local Fund.	Town Tax.	Voluntary Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
Bridgeport	\$13,959.40	431.48	322.00	34,269.09	9,060.54	60.00	61,729.17	46,148.92	4,948.00	696.90	4,662.39	\$56,641.62
Danbury	6,091.80	526.04	187.00	14,456.41	20,360.85	261.74	42,086.25	18,487.06	2,496.22	869.77	6,181.19	\$30,686.41
Bethel	1,593.80	217.17	14.63	3,425.86	42.51	24.00	6,317.99	6,138.63	401.10	434.69	288.23	\$6,284.95
Brookfield	580.20	225.60	32.88	1,415.46	---	---	2,264.14	2,063.44	188.70	---	42.00	\$2,284.14
Darien	1,047.80	212.10	---	1,846.30	373.77	---	3,504.97	2,600.74	318.48	373.77	67.00	\$3,504.97
Easton	535.60	131.48	33.44	1,654.18	267.64	35.49	2,647.83	2,173.09	154.31	256.91	64.85	\$2,649.16
Fairfield	2,579.20	600.26	362.51	6,951.18	67.26	30.00	10,074.40	8,093.72	1,951.67	20.15	742.06	\$10,074.40
Huntington	5,038.20	630.51	63.70	8,724.74	2,201.04	5.00	15,876.50	13,099.60	946.46	2,315.16	438.98	\$16,876.60
Greenwich	1,248.00	211.96	---	3,160.50	1,144.26	20.00	5,809.22	4,145.81	447.27	1,612.72	150.00	\$6,300.80
Monroe	639.60	265.82	42.00	946.86	---	---	1,914.27	1,704.24	110.78	2.26	97.00	\$1,914.27
New Canaan	1,696.40	282.00	23.31	3,125.40	2,000.00	49.67	7,083.78	4,281.72	454.42	572.21	234.23	\$7,654.58
New Fairfield	483.90	168.00	---	1,155.41	71.20	58.00	1,936.21	1,653.90	130.67	43.89	77.75	\$1,936.21
Newtown	2,815.60	642.80	162.00	4,061.00	---	---	7,581.60	6,865.00	635.00	---	181.60	\$7,581.60
Norwalk	8,216.00	472.62	266.00	19,462.50	10,826.65	573.86	39,317.63	26,370.21	3,029.46	246.36	4,709.75	\$33,489.77
Reading	858.00	259.82	25.00	2,024.26	---	---	3,275.86	2,993.66	207.90	---	74.40	\$3,275.86
Ridgfield	1,092.00	360.00	---	2,506.57	---	5.00	4,064.48	3,653.07	228.41	---	93.00	\$4,084.48
Sherman	444.60	144.00	---	866.40	---	---	1,452.00	1,382.84	100.66	15.00	43.50	\$1,542.00
Stamford	6,419.40	633.00	140.66	15,062.62	---	---	22,895.68	17,093.78	1,971.34	481.93	1,206.36	\$22,776.11
Stratford	2,230.50	279.55	168.00	3,462.80	1,059.00	45.00	7,278.16	6,570.68	452.47	1,062.00	763.00	\$7,896.15
Trumbull	704.60	192.00	43.00	1,541.20	---	---	2,480.80	2,237.09	185.00	---	62.06	\$2,484.15
Weston	582.40	310.00	---	906.48	---	---	1,698.88	1,568.36	84.00	6.75	68.00	\$1,727.11
Westport	2,160.60	896.54	---	2,654.49	909.06	7.92	6,521.60	4,416.46	325.00	551.21	150.00	\$5,442.67
Wilton	1,261.00	364.00	---	1,230.00	560.00	44.00	3,510.06	2,674.00	279.30	560.16	60.00	\$3,573.46
	\$62,186.80	7,506.05	1,866.13	135,039.72	48,820.05	1,035.14	4,979.48	163,324.72	19,316.60	10,011.72	20,456.26	\$240,501.37

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 230 and 231.

WINDHAM COUNTY.

TOWNS.	Popu- lation, 1850.	Grand List, 1874.	No. of Districts.	No. of Schools.	Av. Length.	SCHOLARS.										TEACHERS.									
						Enrolled.				Diff't Schol. Reg- istered.		In No of School.		Av. Attend.		Male.		Female.		Wage per Month.					
						Enu- mer- ated.	W.	S.	Over 16.	W.	S.	W.	S.	W.	S.	W.	S.	W.	S.	Male.	Female.				
Brooklyn,	2,354	\$1,349,511	9	9	13 151.54	559	332	251	41	418	41	146	248	189	7	2	6	11	\$64.30	\$31.71	12	5			
Ashford,	1,241	379,774	10	10	10 139.00	252	230	177	26	283	12	8	177	128	8	1	2	9	31.87	27.46	3	4			
Canterbury,	1,643	609,928	11	11	11 146.36	332	331	241	39	361	0	0	240	160	8	2	3	7	39.85	36.08	0	4			
Chaplin,	704	265,765	5	5	5 138.00	160	124	110	16	177	0	5	63	78	2	0	3	5	31.75	25.00	1	7			
Eastford,	984	241,554	8	8	8 135.00	214	202	157	28	262	0	11	153	112	5	1	3	7	28.05	21.84	1	7			
Hampton,	891	441,222	7	7	7 160.00	198	196	112	20	234	0	0	160	90	3	0	4	7	30.67	24.06	1	1			
Killingly,	5,712	2,107,776	15	15	14 193.27	1,557	1,030	842	70	1,350	44	235	777	661	11	8	13	14	59.11	38.86	11	1			
Plainfield,	4,521	2,062,738	13	13	17 195.59	1,103	643	571	23	824	25	286	452	381	8	2	9	24	48.93	31.89	6	1			
Pomfret,	1,488	785,078	6	6	6 143.21	249	227	176	26	263	0	7	162	129	4	0	4	7	41.26	26.89	1	4			
Punam,	4,192	1,896,946	6	7	13 176.31	1,441	452	397	62	565	355	551	365	214	4	4	10	10	98.12	43.52	12	0			
Scotland,	643	418,613	5	5	5 155.00	105	108	71	19	119	0	10	82	60	1	1	4	4	40.00	27.37	1	1			
Sterling,	1,022	369,573	9	9	9 135.89	281	304	176	12	360	0	34	153	111	7	0	4	8	37.81	23.00	3	0			
Thompson,	3,804	1,723,010	13	13	16 155.31	1,168	639	661	37	907	58	326	475	414	3	2	14	15	41.90	38.32	15	1			
Voluntown,	1,052	206,864	9	9	9 132.08	310	211	141	14	261	0	11	129	93	8	0	1	8	34.12	18.89	1	5			
Windham,	6,412	3,347,994	11	11	13 185.22	1,450	1,124	1,070	93	1,642	25	45	854	746	8	3	19	29	82.14	53.16	18	9			
Woodstock,	2,965	1,112,730	17	17	17 143.66	686	675	416	27	605	11	15	396	313	13	1	4	16	45.47	25.30	5	2			
16 TOWNS.	38,538	17,396,816	156	157	195 158.74	9,954	6,433	5,469	545	8,332	576	1,750	4,868	3,998	100	27	100	105	\$31.07	\$31.43	91	49			

TOWNS.	RECEIPTS.							EXPENSES.						
	School Fund, etc.	Town Deposit.	Local Fund.	Town Tax.	District Tax.	Volunt'y Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.	
Brooklyn,	\$1,453.40	237.70	30.72	2,109.98	2,337.26	16.00	85.96	7,255.01	4,330.98	568.71	100.73	847.30	*6,065.72	
Albford,	655.20	261.91		1,381.35	1,378.30	2.81	77.14	3,756.71	2,093.55	134.91	12.00	81.00	*3,756.71	
Cantabury,	863.20	288.00	21.00	1,272.37	1,227.97	22.00		3,189.54	2,691.89	198.48	107.76	74.15	2,969.19	
Chaplin,	418.00	124.36		518.43	2,032.44			3,091.23	944.14	84.65		80.00	*3,091.23	
Eastford,	556.40	218.21		636.83		43.60	23.80	1,478.74	1,250.84	93.02		48.00	1,470.86	
Hampton,	514.80	170.00	22.00	900.68	41.00			1,548.48	1,435.61	120.92	20.80	61.00	*1,636.08	
Killingly,	4,048.20	461.82		7,123.53	1,608.62	47.35	45.60	13,534.52	10,609.18	820.37	108.52	204.00	*16,334.52	
Plainfield,	2,867.80	371.05		2,798.00	2,454.25	20.00	227.50	8,738.60	5,305.45	448.00		677.62	*12,738.60	
Pomfret,	644.80	272.50		1,070.69		20.00		1,987.99	1,745.30	175.69	1.00	66.00	*1,987.99	
Putnam,	3,746.60	259.04		4,641.24	3,615.00	20.00	55.00	12,336.88	6,953.32	468.07	667.30	1,445.00	*10,558.59	
Scotland,	273.00	68.39	34.36	774.67		65.00	50.00	1,263.41	1,135.19	70.32	1.60	30.40	*1,263.41	
Sterling,	730.60	191.08		1,092.76		31.75	15.00	2,061.19	1,766.75	178.69	11.75	64.00	*2,061.19	
Thompson,	3,010.80	210.00	76.36	2,386.78	401.79	33.60	28.30	6,146.47	5,213.87	608.00	206.60	231.32	*6,208.19	
Voluntown,	806.00	199.48		998.01				1,703.46	1,546.80	107.66		64.00	1,703.46	
Windham,	3,770.00	500.38		5,648.06	5,928.88		1,243.45	17,990.77	10,590.48	1,668.27	1,612.32	1,669.48	*15,390.59	
Woodstock,	1,523.60	484.13	55.80	2,249.94	300.00	7.00		4,020.47	3,286.38	374.42	307.50	123.75	4,642.05	
	\$25,880.40	4,306.02	240.22	36,902.27	20,220.51	301.91	1,651.14	89,702.47	61,649.64	6,990.18	3,062.66	5,580.97	*91,878.38	

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 231.

FILED IN GOV. A.

LITCHFIELD COUNTY.

TOWNS.	Popu- lation, 1870.	Grand List, 1874.	No. of Districts.	No. of Schools.	Deport- ment.	Av. Length.	Registered.			SCHOOLERS.					TEACHERS.										Total Employ- ment.			
							Emm. Jan. 1st.	Registered.		Diff't Schol. Reg.	School Age.	School Age.	Av. attend.	W.	S.	Male.	Fem.	W.	S.	Male.	Fem.							
								W.	S.													W.	S.					
Litchfield, ..	3,113	\$1,371,676	20	20	147.60	694	514	400	32	637	70	51	356	386	6	0	14	20	36.50	27.72	7	6						
Barkhamsted, ..	1,439	482,225	11	11	123.95	273	221	176	20	266	0	28	159	123	6	0	6	11	24.28	23.38	1	8						
Beckleham, ..	760	506,322	8	8	146.52	121	89	89	12	127	3	4	77	67	2	0	6	7	31.00	20.46	4	3						
Bridgewater, ..	877	484,456	5	5	148.33	213	174	132	7	205	1	3	119	79	3	0	3	6	40.33	25.78	0	4						
Canaan, ..	1,257	623,881	10	10	103.50	318	235	196	24	295	21	34	152	126	1	0	8	10	36.00	25.10	6	4						
Colebrook, ..	1,141	553,882	10	10	143.50	296	237	210	7	309	0	6	162	142	2	0	8	10	37.50	27.69	2	3						
Cornwall, ..	1,772	742,686	17	16	161.42	463	354	300	36	456	4	38	247	199	1	1	7	14	34.16	24.35	5	4						
Goshen, ..	1,223	782,374	12	11	150.00	278	209	178	4	311	7	11	152	124	3	1	8	10	29.63	23.33	2	6						
Harwinton, ..	1,044	606,338	12	12	145.00	240	246	167	26	373	0	2	166	117	3	0	9	12	36.00	23.85	4	3						
Ken's, ..	1,744	517,314	13	13	109.23	408	331	299	10	396	21	14	177	108	7	1	6	12	31.80	23.03	3	3						
Morris, ..	701	370,851	6	6	151.50	162	155	108	27	177	5	121	121	77	4	0	2	5	37.50	27.43	3	1						
New Hartford, ..	3,078	1,122,886	10	10	145.85	829	608	503	15	666	13	191	353	317	5	1	9	12	41.30	32.67	6	7						
New Milford, ..	3,686	1,144,983	18	18	189.66	785	616	553	58	735	78	55	348	297	10	1	10	18	42.68	34.75	6	7						
Norfolk, ..	1,641	732,167	13	11	145.39	349	295	256	29	372	0	31	205	150	2	0	10	12	31.50	31.09	4	4						
North Canaan, ..	1,695	755,928	5	5	160.71	423	288	274	7	354	34	42	195	173	1	0	8	7	41.13	31.56	2	0						
*Plymouth, ..	4,149	2,013,661	14	13	178.26	1,070	803	724	35	1,001	14	90	646	678	6	6	18	17	73.45	31.67	15	4						
Roxbury, ..	919	612,666	7	7	149.28	190	190	155	22	225	0	2	117	83	4	0	3	7	34.98	31.67	0	3						
Salisbury, ..	3,303	2,117,131	14	14	173.00	924	712	644	38	849	53	72	438	413	4	1	13	13	40.90	32.00	11	2						
Sharon, ..	2,441	1,395,556	18	18	191.11	613	487	439	41	622	36	16	392	297	6	2	12	16	34.66	29.07	8	4						
Torrington, ..	2,898	1,459,662	10	10	173.33	714	591	548	33	696	12	43	434	408	3	1	13	15	37.00	33.83	10	7						
Warren, ..	678	243,124	7	6	150.67	169	121	116	10	177	4	6	68	75	3	0	2	6	31.33	23.83	0	7						
Washington, ..	1,563	970,290	12	12	153.75	308	236	208	9	299	15	3	159	141	4	0	8	12	34.50	28.45	1	4						
Watertown, ..	1,698	1,598,334	9	9	158.00	336	302	242	24	364	13	2	218	177	2	0	8	10	48.00	35.78	3	2						
Winchester, ..	4,096	3,091,667	8	8	158.67	919	596	534	47	134	156	73	469	456	4	2	13	16	103.50	43.66	12	0						
Woodbury, ..	1,931	1,135,661	14	14	160.00	404	347	270	29	390	28	25	231	195	8	1	7	13	35.17	24.95	4	0						
*25 TOWNS.	43,727	\$26,726,612	263	277	314	164.61	11,496	8,868	7,803	611	10,891	576	849	6,061	5,214	110	18	205	202	\$44.33	\$29.27	124	84					

* The new town of Thomaston is included with Plymouth.

TOWNS.	RECEIPTS.										EXPENSES.					
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Voluntary Contributions.	Other sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.			
Litchfield,	\$1,804.40	527.90	96.00	2,656.00	23.26	10.00	330.38	5,448.03	4,472.52	443.00	184.79	280.50	*6,403.81			
Barkhamsted,	709.80	808.28		1,360.99	125.00	10.00		2,514.07	2,023.00	207.07		185.00	2,414.07			
Bethlehem,	314.60	139.00	13.69	982.61		25.00		1,474.90	1,263.40	166.50		45.00	1,474.90			
Bridgewater,	551.20	152.87	11.70	665.65		84.00	20.00	1,485.42	1,212.78	129.39	56.25	36.00	*1,485.42			
Canaan,	236.80	190.01		1,644.59	124.22	1.00		2,676.62	2,170.36	244.84	152.98	108.45	2,676.62			
Colebrook,	769.60	218.00	108.00	1,187.82	64.98	36.00	10.00	2,364.40	2,032.34	241.00	54.55	60.00	*2,408.96			
Cornwall,	1,203.80	908.14	45.29	1,970.29	609.63	349.68		4,386.83	3,429.45	382.14	405.10	170.14	4,386.83			
Goatham,	722.80	267.18	117.23	909.25		232.41		2,238.87	1,951.43	228.22	43.73	92.99	2,316.37			
Harwinton,	624.00	251.45		1,392.26	78.00	13.00		2,358.69	2,066.17	160.65	78.00	64.50	2,358.63			
Kent,	1,060.30	808.35		1,465.60	267.60	176.32	10.00	3,288.57	2,741.25	361.27	235.00	141.05	*3,288.57			
Morris,	421.20	133.02		768.62		23.68	6.00	1,351.52	1,165.31	94.25	8.75	63.50	*1,351.52			
New Hartford,	2,155.40	504.87		2,121.72	4,110.99	11.00	60.00	8,713.98	3,900.78	386.01	3,871.72	157.56	*8,537.07			
New Milford,	2,041.00	465.30	192.00	3,760.09		274.58	50.00	6,782.97	5,932.66	615.02	64.57	139.65	*6,782.97			
Norfolk,	904.80	236.49	85.51	1,636.32			2,763.12	2,424.31	255.11	12.45	70.75	45.80	*2,763.12			
North Canaan,	1,099.80	174.58		869.87		14.00	10.00	2,167.95	1,901.00	194.00			*2,160.80			
Plymouth,	2,782.00	317.09		7,371.95	1,631.11	42.62	236.10	12,270.87	9,508.90	683.36	993.45	1,054.01	*12,463.62			
Roxbury,	494.00	172.81		789.21	292.25	31.00	10.00	1,789.27	1,310.23	124.80	292.25	42.00	*1,789.27			
Salem,	2,402.40	406.25	59.66	3,402.43	700.00		54.50	6,895.64	5,218.90	102.99	23.54	175.00	*6,890.43			
Sharon,	1,593.80	402.96	51.20	2,999.52	1,088.00		7,185.48	5,314.25	581.23	1,088.00	152.00		7,185.48			
Torrington,	1,856.40	300.00		4,612.53	6,389.24	322.93	14,216.97	9,916.53	1,066.23	6.60	999.88		*20,066.88			
Warren,	436.80	161.94		677.39		57.00	11.59	1,234.62	1,066.34	122.69	11.59	34.00	1,234.62			
Washington,	800.80	249.79		1,562.93	61.11	191.35	59.85	2,326.83	2,590.98	256.00	1.26	78.50	2,326.83			
Watertown,	875.60	308.65		2,020.23	626.00		3,848.48	2,781.45	802.03	634.00	119.00		3,848.48			
Winchester,	2,389.40	273.05		6,373.82		10.00	9,646.27	9,050.29	397.93	23.38	436.88		*10,372.89			
Woodbury,	1,050.40	377.43	12.65	1,816.24		123.00		3,379.75	3,065.31	264.44		50.00	3,379.75			
25 TOWNS.	\$29,889.60	6,735.39	792.96	56,187.53	15,081.48	2,028.57	2,612.59	113,328.02	84,561.32	8,890.21	8,108.95	4,802.16	*119,667.70			

* Including money for new school houses, and for Libraries and Apparatus, for which see pages 220 and 221.

MIDDLESEX COUNTY.

TOWNS.	Popula- tion, 1870.	Grass Land, sq. l.	No. of Districts.	No. of Schools.	Depart- ments.	Av. Length.	SCHOOLAGE.												TEACHERS.																Costs Employ.
							Registered.			At. Attend.			W. B. S.			W. B. S.			Male.			Female.			W. B. S.			Male.			Female.				
							W.	B.	S.	W.	B.	S.	W.	B.	S.	W.	B.	S.	W.	B.	S.	W.	B.	S.	W.	B.	S.	W.	B.	S.	W.	B.	S.		
Middletown.	4,303		18	18	22	152.32	1,136	842	662	50	1,004	96	90	576	482	6	1	17	21	21	18.43	233.86	18	4											
" City.	6,923		1	3	21	204.00	1,477	885	847	89	1,326	120	120	676	690	5	5	19	19	19	159.60	46.32	24	0											
" complete.	11,126	\$9,550,034	19	21	43	177.58	2,613	1,677	1,509	139	2,330	216	210	1,252	1,152	11	6	36	40	113.77	40.09	42	4												
Haddam.	2,071	781,648	14	13	14	162.86	489	360	325	14	437	32	45	270	237	3	0	11	14	42.87	27.54	4	1												
Chatham.	2,771	689,391	11	11	13	151.92	461	403	343	23	471	10	16	299	231	3	2	19	11	78.00	27.05	4	3												
Chester.	1,984	439,980	4	4	6	180.00	252	198	173	19	263	16	30	141	129	0	5	5	5	---	---	5	0												
Clinton.	1,404	642,340	1	4	9	196.00	305	237	204	75	376	0	24	275	253	1	1	9	9	80.00	36.56	10	2												
Cromwell.	1,556	787,513	5	6	9	180.00	497	403	326	2	471	13	15	288	231	3	1	6	7	65.00	36.55	7	3												
Durham.	1,086	469,922	6	6	6	174.17	213	153	123	4	176	43	24	107	85	0	0	6	6	---	---	28	63												
East Haddam.	2,951	1,287,836	17	7	19	158.74	679	571	470	28	691	8	21	422	340	9	1	10	18	45.50	30.32	9	1												
Essex.	1,069	1,169,123	1	6	6	190.00	355	274	225	8	333	18	12	186	175	0	0	6	6	---	---	36	49												
Killingworth.	866	244,030	1	7	7	151.86	163	160	118	21	187	0	5	116	95	3	0	4	7	38.33	28.18	4	2												
Middlefield.	1,053	666,394	4	4	4	162.00	209	163	146	9	192	11	26	111	99	0	1	5	4	44.00	39.33	3	0												
Old Saybrook.	1,215	651,711	1	4	4	170.00	210	190	146	11	215	66	40	119	86	4	0	4	4	39.00	32.00	0	2												
Portland.	4,593	2,292,403	7	7	15	197.53	998	797	721	13	975	25	28	575	532	2	2	14	14	105.00	41.47	16	2												
Saybrook.	1,267	764,352	1	4	6	206.00	244	196	162	7	223	19	19	149	141	1	0	4	5	50.00	40.00	4	1												
Westbrook.	987	512,146	7	7	7	137.14	162	138	121	5	170	10	3	105	92	3	0	4	7	35.42	27.98	0	3												
15 TOWNS.	36,069	\$20,844,793	99	121	107	171.96	7,940	6,000	5,231	377	7,509	456	507	4,418	3,878	43	14	130	157	674.07	335.13	112	41												

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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TOWNS.	RECEIPTS.										EXPENSES.						
	25	26	27	28	29	30	31	32	33	34	35	36	37	Total.	Other Objects.	Repairs.	Fuel, etc.
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Voluntary Contributions.	Other Sources.	Total.	Teachers' Wages.								
Middletown, City.	\$2,983.60	356.56	-----	2,149.61	392.00	159.13	62.52	7,073.42	5,680.25	922.34	267.66	428.50	\$7,047.07				
"	3,840.20	463.58	137.51	6,663.50	13,005.00	-----	1,704.77	25,814.56	14,436.10	1,616.12	671.52	7,808.77	24,371.34				
" complete.	6,793.80	820.14	137.51	9,813.11	13,397.00	159.13	1,767.29	32,887.98	20,113.35	2,198.46	939.87	8,037.27	31,418.61				
Haddam, -----	1,271.40	466.15	-----	1,552.45	889.85	103.15	36.00	4,268.00	3,054.69	315.31	968.20	246.72	4,283.92				
Chester, -----	1,198.60	842.84	-----	2,422.94	70.00	61.72	537.37	4,694.17	4,069.31	372.04	86.73	132.08	4,690.15				
Chester, -----	665.20	132.00	-----	1,124.94	60.00	12.00	13.32	1,997.46	1,680.20	166.78	74.87	50.81	2,004.13				
Clinton, -----	793.00	215.05	1,828.71	1,591.93	-----	30.00	187.00	4,668.69	4,456.00	69.66	73.04	-----	4,493.69				
Cromwell, -----	1,292.20	24.00	-----	2,445.64	-----	6.00	5.00	3,771.84	3,318.75	805.41	67.38	80.55	3,771.84				
Durham, -----	553.80	126.41	91.21	937.81	162.35	44.00	94.64	2,010.32	1,495.90	177.65	193.57	72.80	1,989.92				
East Haddam, -----	1,765.40	477.55	49.45	2,814.69	1,168.84	37.70	59.45	6,363.08	5,155.51	599.10	182.69	187.50	5,963.67				
Essex, -----	923.00	119.50	69.80	1,367.23	-----	-----	-----	2,465.53	2,060.00	200.82	28.71	180.00	2,465.53				
Killingworth, -----	337.80	160.51	11.60	1,371.87	-----	-----	-----	1,942.08	1,762.25	125.83	-----	64.00	1,942.08				
Middlefield, -----	643.40	80.50	49.56	1,172.68	-----	-----	-----	1,866.08	1,613.95	186.44	4.00	45.99	1,866.08				
Old Saybrook, -----	806.00	184.88	21.12	556.69	-----	-----	-----	1,518.69	1,213.14	140.75	126.30	36.50	1,518.69				
Portland, -----	2,594.80	319.03	30.00	6,011.02	-----	30.00	30.00	9,014.85	7,426.00	581.45	280.75	669.84	9,014.85				
Saybrook, -----	694.40	87.18	10.21	1,979.44	-----	-----	-----	2,711.23	2,032.00	360.07	178.96	139.20	2,711.23				
Westbrook, -----	421.20	264.55	39.94	900.01	-----	95.86	-----	1,631.56	1,464.00	104.95	28.06	54.55	1,631.56				
	\$20,644.00	3,724.29	2,339.15	36,052.46	15,698.04	678.36	2,719.07	81,745.36	61,277.75	5,644.66	2,903.17	3,986.21	80,241.92				

* Including money for Library and Apparatus, for which see page 221.

TOWNS.	Population, 1871.	Grand List, 1874.	SCHOLARSHIP.							TEACHERS.																
			Registered.							At. Attend.					Male.				Female.				Wages per month.			
			1	2	3	4	5	6	7	Enang. Jan.	W.	S.	Over 18.	Diff. Sch. Reg.	No. Sch.	W.	S.	W.	S.	W.	S.	W.	S.	W.	S.	W.	S.
Tolland.	1,216	\$378,598	12	12	13	136,638	292	266	216	16	398	0	16	190	161	4	0	9	11	30.00	\$23.91	2	7			
Andover.	481	238,565	4	4	4	133,75	89	79	47	10	94	0	8	48	38	2	0	2	4	4	32.50	22.68	1	3		
Holton.	876	232,918	5	4	4	156,26	117	90	88	13	127	0	9	68	56	2	0	4	4	33.00	31.00	0	3			
Columbia.	891	306,069	7	7	7	143,29	309	181	116	21	117	16	140	80	8	0	4	7	41.67	23.92	0	4				
Conventry.	2,057	700,671	10	12	155,24	483	369	276	25	458	0	18	260	194	9	1	3	10	48.80	33.93	9	3				
Ellington.	1,452	747,194	9	9	10,141.47	268	194	190	4	271	0	8	142	152	1	0	9	9	42.00	38.54	4	2				
Hebron.	1,279	523,654	11	11	11	136,14	240	222	190	16	264	5	156	162	3	0	8	10	31.00	27.00	6	4				
Manfield.	2,401	708,126	16	14	14	147,86	447	392	243	43	467	1	55	376	183	0	6	14	37.00	36.37	10	15				
Somers.	1,347	667,721	10	10	10	163,60	338	216	173	4	331	0	11	180	149	2	0	10	42.50	30.92	8	3				
Stafford.	3,405	1,204,497	18	17	21	141,43	876	620	459	17	801	22	80	446	371	6	1	15	19	33.52	20.36	21	6			
Union.	627	243,728	6	6	6	135,82	145	126	92	6	142	1	9	92	76	4	0	6	32.25	24.94	3	3				
Vernon.	5,446	2,544,119	8	9	24	170.00	1,683	1,193	1,063	83	1,486	18	161	896	812	5	2	21	101.48	42.49	23	9				
Willington.	942	277,078	9	9	9	141.11	248	200	174	4	354	4	23	150	112	0	0	9	9	--	24.72	7	2			
13 TOWNS.	22,000	\$8,875,930.124	121	145	147.97.	5,200.4	4,089	3,327	211	5,093	66	411	2,045	2,516	49	5	98	126	\$47.51	\$30.61	82	15				

	25	26	27	28	29	30	31	32	33	34	35	36	37
	RECEIPTS				EXPENSES								
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Voluntary Contributions.	Other Sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.	Total.
Tollard, -----	\$759.20	261.66	41.42	1,292.04	-----	10.00	10.00	2,374.32	2,066.49	210.23	28.67	75.50	\$2,400.89
Andover, -----	231.40	97.90	10.16	684.48	-----	-----	-----	923.94	810.86	86.08	-----	27.00	923.94
Bolton, -----	304.20	114.65	20.00	663.07	-----	5.00	25.00	1,133.92	1,014.84	63.72	51.00	42.30	\$1,178.86
Columbia, -----	543.40	148.25	18.67	761.00	491.20	22.00	11.26	1,912.78	1,363.70	123.34	333.87	64.07	\$1,913.78
Coventry, -----	1,164.80	310.84	47.73	2,476.68	50.00	25.10	171.49	4,246.64	3,470.40	388.92	88.60	278.72	\$3,246.64
Ellington, -----	696.80	288.80	77.78	1,989.98	81.10	-----	73.94	3,183.66	2,876.10	296.03	93.33	63.00	\$3,133.96
Hebron, -----	624.00	249.59	46.00	1,196.46	35.00	22.93	-----	2,247.92	1,982.00	164.79	16.78	98.96	\$2,747.92
Mansfield, -----	1,162.20	410.06	60.48	2,100.00	806.00	40.00	36.50	4,615.24	3,220.61	368.16	844.75	100.25	\$4,622.76
Somers, -----	618.80	197.37	-----	1,724.93	-----	10.00	10.00	2,561.10	2,355.96	255.50	11.95	60.00	\$2,703.40
Stafford, -----	2,277.60	535.50	-----	2,309.42	477.77	-----	32.71	5,623.00	4,595.90	293.75	238.67	280.47	\$6,519.69
Union, -----	377.00	101.92	-----	852.58	-----	-----	-----	1,331.50	1,302.00	83.00	-----	46.50	1,331.50
Verion, -----	4,115.80	210.00	-----	8,743.07	4,139.86	298.29	98.00	17,506.02	11,279.03	1,571.60	587.89	2,817.62	\$18,362.14
Willington, -----	644.80	230.01	-----	836.20	37.50	31.81	-----	1,769.32	1,609.33	136.18	44.81	80.00	1,780.32
	\$13,520.00	3,156.06	323.24	25,537.91	6,028.43	406.13	418.90	49,389.66	37,661.61	4,101.29	2,316.02	4,044.38	\$49,363.70

* Including money for new school house, and for Libraries and Apparatus, for which see pages 230 and 221.

SEMAVILLAS COLLEGE

SUMMARY BY COUNTIES.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	
COUNTIES.	Popu- lation, 1890.	Grand List, 1890.	No. of Districts.	No. of Schools.	Depart- ments.	Av. Length.	SCHOLARS.										TEACHERS.						Continuously employed.	Beginners.
							Enroll- ment Jan. 1.	Registered.		Over 18.	Diffcult Schol. Reg.	Private Schols.	In No School.	Av. Attendance.		Male.		Female.		Wages per Month.				
								W.	S.					W.	S.	W.	S.	W.	S.	Male.	Fem.			
Hartford, ---	109,007	\$23,418,719	242	261	480	180.58	27,618	19,559	18,120	884	23,936	2,560	2,398	14,717	13,825	104	87	300	435	\$ 94.00	\$ 41.97	395	76	
New Haven, --	121,257	26,959,680	179	245	488	186.90	31,463	22,546	21,101	678	27,248	3,193	2,939	17,356	16,046	71	39	465	497	119.09	42.97	412	99	
New London, --	66,576	42,853,770	201	220	323	170.97	17,157	12,742	11,086	537	15,414	896	1,755	9,408	8,326	125	38	227	303	88.02	33.81	226	66	
Fairfield, ----	95,276	57,031,407	222	248	387	192.65	24,148	17,967	16,458	881	21,068	1,822	2,421	12,067	11,388	119	74	595	339	66.15	33.10	326	83	
Windham, --	38,518	17,386,816	156	167	195	153.74	9,954	6,833	5,469	545	8,132	576	1,750	4,868	3,898	100	27	100	165	51.07	31.43	91	49	
Litchfield, ---	48,727	26,726,612	283	277	314	164.61	11,496	8,366	7,803	611	10,894	576	849	6,061	5,214	116	18	206	292	44.33	29.27	124	84	
Middlesex, --	38,089	20,843,793	99	121	167	171.96	7,940	6,000	5,231	377	7,509	456	507	4,415	3,878	43	14	130	157	74.07	35.13	112	41	
Tolland, ----	22,000	8,873,930	124	121	145	147.97	5,200	4,089	3,327	211	5,093	66	411	3,043	2,616	49	5	98	136	47.51	30.61	82	59	
TOTAL,	537,454	\$354,099,707	1,506	1,650	2,499	176.26	134,976	98,402	88,595	4,424	119,489	9,145	12,970	71,935	65,251	721	272	1,910	2,324	\$70.05	\$ 37.35	1,768	557	

COUNTIES.	RECEIPTS.										EXPENSES.						Total.
	School Fund, etc.	Town Deposit.	Local Funds.	Town Tax.	District Tax.	Voluntary Contributions.	Other sources.	Total.	Teachers' Wages.	Fuel, etc.	Repairs.	Other Objects.					
Hartford, ----	\$71,806.80	7,929.90	4,014.65	166,287.63	168,301.55	1,366.65	16,802.82	426,510.00	243,039.91	33,498.30	17,846.78	44,936.24	\$403,581.03				
New Haven, --	81,802.80	6,425.88	2,143.24	142,130.10	148,063.92	487.52	9,859.40	390,913.86	265,306.65	41,550.33	20,317.90	28,313.21	\$376,422.59				
New London, --	44,668.20	6,751.39	3,895.20	70,029.52	61,571.31	679.98	2,301.77	179,837.37	122,690.69	20,189.85	12,978.24	16,143.75	\$191,376.16				
Fairfield, ----	92,186.80	7,506.05	1,866.13	135,039.72	49,820.05	1,033.14	4,979.48	261,431.37	189,324.72	19,316.60	10,011.72	20,456.25	\$240,861.37				
Windham, --	25,880.40	4,306.02	240.22	36,902.27	20,220.51	301.91	1,851.14	89,702.47	61,648.64	6,999.18	3,062.68	5,586.97	\$91,878.38				
Litchfield, ---	29,889.60	6,735.39	792.96	56,187.53	15,981.38	2,028.67	2,612.59	113,328.02	84,501.32	8,830.21	8,108.96	4,802.16	\$119,657.70				
Middlesex, --	20,644.00	3,724.29	2,839.15	36,052.45	15,688.04	578.36	2,719.07	81,745.36	61,277.76	5,644.66	2,903.17	9,966.21	\$90,241.92				
Tolland, ----	13,520.00	3,166.06	323.24	25,537.91	6,928.43	405.13	418.90	49,389.66	37,651.51	4,101.29	2,315.02	4,044.38	\$48,865.70				
	\$360,339.60	46,534.97	15,614.79	668,167.13	463,775.79	6,881.26	41,545.17	1,592,868.11	1,087,242.19	140,130.42	77,644.46	134,269.17	\$1,563,583.85				

* Including money for new school houses, and for Library and Apparatus, for which see pages 220 and 221.

The amounts reported as expended for new School Houses within the year ending August, 31, 1975, are given below. These amounts are included in the "TOTALS" of expenses, on pages 203-219.

TOWNS.	No. of School Houses.	Amounts.	TOWNS.	No. of School Houses.	Amounts.
HARTFORD COUNTY.			WINDHAM COUNTY.		
Hartford,-----		\$23,057.85	Ashford,-----	1	\$1,435.25
Bristol,-----	1	1,800.00	Chaplin,-----	1	2,032.44
East Hartford,--	1	1,863.00	Killingly,-----	1	4,500.00
East Windsor,--	1	12,000.00	Plainfield,-----	1	6,267.53
Plainville,-----		532.78	Total,-----	4	\$14,235.22
Southington,---	1	7,000.00			
West Hartford,--	1	3,363.49			
Windsor,-----	1	12,000.00			
Total,-----	6	\$61,717.12			
NEW HAVEN COUNTY.			LITCHFIELD COUNTY.		
New Haven,-----		\$2,332.37	Salisbury,-----	1	\$700.00
Meriden,-----	1	15,000.00	Torrington,-----		11,737.71
North Branford,--	1	2,216.00	Total,-----	1	\$12,437.71
Waterbury,-----	1	1,407.83			
Total,-----	3	\$20,956.20			
NEW LONDON COUNTY.			TOLLAND COUNTY.		
Norwich,-----	1	\$3,690.00	Hebron,-----	1	\$485.40
Stonington,-----	1	15,000.00			
Total,-----	2	\$18,690.00			
FAIRFIELD COUNTY.			THE COUNTIES.		
Danbury,-----	2	\$2,590.11	Hartford,-----	6	\$61,717.12
New Canaan,-----	1	2,000.00	New Haven,-----	3	20,956.20
Stamford,-----	1	3,023.70	New London,-----	2	18,690.00
Total,-----	4	\$6,613.81	Fairfield,-----	4	6,613.81
			Windham,-----	4	14,235.22
			Litchfield,-----	1	12,437.71
			Middlesex,-----		
			Tolland,-----	1	485.40
			Total,-----	21	\$135,135.46

On this page is given a statement of the amounts expended for Library and Apparatus, in the year ending August 31st, 1876. These are included in the "TOTALS" of expenses, on pages 203-219.

[illegible]

TABLE I.

In which all the towns in the State are arranged according to the amount of taxable property in each to every child between the ages of four and sixteen years.

The amount is given in dollars.

This Table is based upon the Grand List completed in 1874, and the Enumeration of children taken in January, 1875, and is designed to show the relative wealth of the several towns, as compared with their respective number of children of the usual school age. An examination of this Table will show, *approximately*, which towns are best able to provide liberally for their public schools, though this ability depends also, in part, upon the *density of population*, and the consequent number of schools required.

Where a district is formed of parts of two or more towns, the law now requires that all the children in such district shall be returned as from the town having jurisdiction over the district. For this reason the figures in this Table cannot be made to show *precisely* what they are designed to show.

The rank of towns in this Table may be compared with their rank in Table II.

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
1	1	Hartford,	\$4986	48	34	Ellington,	\$2788
2	2	Watertown,	4757	31	35	Lebanon,	2777
4	3	West Hartford,	4617	28	36	Westport,	2766
3	4	New Haven,	4268	32	37	Woodbridge,	2737
5	5	Darien,	4234	43	38	New Milford,	2731
6	6	Bethlehem,	4184	35	39	Bloomfield,	2712
7	7	Scotland,	3987	42	40	Middlefield,	2710
9	8	Middletown,	3655	34	41	Roxbury,	2698
10	9	Stonington,	3607	41	42	Litchfield,	2697
8	10	South Windsor,	3373	40	43	Farmington,	2612
13	11	Winchester,	3364	28	44	Fairfield,	2607
20	12	Essex,	3293	36	45	Guilford,	2587
46	13	Lisbon,	3287	38	46	Meriden,	2537
22	14	East Haven,	3174	47	47	Wolcott,	2511
14	15	Pomfret,	3166	62	48	Easton,	2491
27	16	Westbrook,	3161	45	49	Wallingford,	2467
16	17	Norwich,	3161	56	50	Brooklyn,	2414
23	18	Washington,	3150	51	51	Southbury,	2413
11	19	Stamford,	3143	70	52	Hamden,	2412
15	20	Saybrook,	3133	54	53	New Fairfield,	2410
25	21	New London,	3110	71	54	Avon,	2393
21	22	Suffield,	3030	61	55	Bridgeport,	2391
12	23	Wethersfield,	3021	53	56	Newington,	2385
24	24	Bethany,	2989	55	57	East Hartford,	2340
16	25	East Granby,	2972	64	58	Trumbull,	2334
80	26	Simsbury,	2908	69	59	North Branford,	2326
89	27	Reading,	2892	49	60	Danbury,	2324
29	28	Ridgefield,	2888	52	61	Middlebury,	2321
37	29	Orange,	2876	19	62	Woodbury,	2311
17	30	Andover,	2872	76	63	Windham,	2309
33	31	Brookfield,	2859	60	64	Portland,	2297
36	32	Goshen,	2814	59	65	Salisbury,	2291
44	33	Somers,	2808	86	66	Morris,	2287

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
66	67	Bridgewater,	\$2285	122	118	Southington,	\$1773
67	68	Hampton,	2279	113	119	Barkhamsted,	1768
68	69	Sharon,	2277	124	120	Coventry,	1765
81	70	Plainville,	2269	136	121	Chester,	1746
58	71	Weston,	2250	126	122	East Windsor,	1745
50	72	Cheshire,	2218	118	123	Newtown,	1744
79	73	Canton,	2214	120	124	Union,	1715
57	74	Durham,	2206	123	125	Milford,	1711
92	75	Monroe,	2206	110	126	Bozrah,	1690
85	76	Waterbury,	2190	75	127	Chaplin,	1681
79	77	Hebron,	2182	129	128	Vernon,	1607
72	78	Stratford,	2162	135	129	Cornwall,	1604
89	79	Franklin,	2142	130	130	Haddam,	1599
63	80	Beacon Falls,	2141	133	131	Derby,	1595
109	81	Bristol,	2136	131	132	Killingworth,	1595
77	82	Norwalk,	2119	137	133	Cromwell,	1585
90	83	New Canaan,	2118	132	134	Mansfield,	1584
74	84	Huntington,	2108	143	135	Ledyard,	1577
78	85	Clinton,	2106	139	136	New Britain,	1573
82	86	Harwinton,	2105	144	137	Enfield,	1544
84	87	Madison,	2104	142	138	Rocky Hill,	1541
93	88	Norfolk,	2104	138	139	Thompson,	1540
83	89	Old Saybrook,	2102	148	140	Ashford,	1507
94	90	Sherman,	2090	145	141	Wilton,	1496
91	91	Montville,	2057	140	142	Chatham,	1495
86	92	Torrington,	2036	149	143	Granby,	1489
100	93	Prospect,	2019	141	144	Waterford,	1480
68	94	Colchester,	2019	146	145	Bethel,	1470
96	95	Griswold,	1970	127	146	Columbia,	1464
87	96	Canaan,	1962	129	147	Warren,	1447
98	97	Windsor,	1960	154	148	Old Lyme,	1432
112	98	Berlin,	1933	151	149	Glastonbury,	1430
104	99	Salem,	1927	134	150	Marlborough,	1418
105	100	Plainfield,	1906	155	151	East Lyme,	1376
125	101	Bolton,	1905	152	152	Stafford,	1375
111	102	Woodstock,	1899	133	153	New Hartford,	1355
114	103	East Haddam,	1897	160	154	Preston,	1341
107	104	Hartland,	1889	150	155	Killingly,	1328
99	105	*Plymouth,	1881	147	156	Putnam,	1316
106	106	Greenwich,	1877	155	157	Sterling,	1313
116	107	Colebrook,	1871	162	158	Tolland,	1300
103	108	North Haven,	1871	158	159	Burlington,	1298
117	109	North Stonington,	1869	157	160	Sprague,	1283
97	110	Naugatuck,	1859	159	161	Kent,	1268
101	111	Seymour,	1854	163	162	Eastford,	1129
108	112	Manchester,	1846	161	163	Willington,	1117
115	113	Canterbury,	1835	164	164	Lyme,	1117
95	114	Oxford,	1814	165	165	Windsor Locks,	1061
109	115	Branford,	1797	166	166	Voluntown,	664
119	116	Groton,	1795	"	"	Thomaston,	"
121	117	North Canaan,	1787				

* Thomaston included in Plymouth.

The same figures are next given by Counties.

TABLE I.—continued.

In which the Towns of each County are arranged according to their amount of taxable property to each child between the ages of four and sixteen years.

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
		HARTFORD CO.		17	15	Waterbury,	\$2190
				13	16	Beacon Falls,	2141
				16	17	Madison,	2104
1	1	Hartford,	4996	20	18	Prospect,	2019
2	2	West Hartford,	4617	23	19	North Haven,	1871
3	3	South Windsor,	3378	19	20	Naugatuck,	1859
4	4	Suffield,	3030	21	21	Seymour,	1858
4	5	Wethersfield,	3021	18	22	Oxford,	1814
5	6	East Granby,	2972	23	23	Branford,	1797
13	7	Simsbury,	2908	24	24	Milford,	1711
7	8	Bloomfield,	2712	25	25	Derby,	1695
8	9	Farmington,	2612				
11	10	Avon,	2393			NEW LONDON CO.	
9	11	Newington,	2385	1	1	Stonington,	3607
10	12	East Hartford,	2340	5	2	Lisbon,	3287
14	13	Plainville,	2289	2	3	Norwich,	3161
12	14	Canton,	2214	3	4	New London,	3110
16	15	Bristol,	2136	4	5	Lebanon,	2777
15	16	Windsor,	1990	7	6	Franklin,	2142
19	17	Berlin,	1933	8	7	Montville,	2057
17	18	Hartland,	1889	6	8	Colchester,	2019
18	19	Manchester,	1846	9	9	Griswold,	1970
20	20	Southington,	1773	10	10	Salem,	1927
21	21	East Windsor,	1745	12	11	North Stonington,	1869
23	22	New Britain,	1573	13	12	Groton,	1795
25	23	Enfield,	1544	11	13	Bosrah,	1680
24	24	Rocky Hill,	1541	15	14	Ledyard,	1577
26	25	Granby,	1480	14	15	Waterford,	1490
27	26	Glastonbury,	1430	16	16	Old Lyme,	1432
22	27	Marlborough,	1418	17	17	East Lyme,	1376
28	28	Burlington,	1293	19	18	Preston,	1341
29	29	Windsor Locks,	1061	18	19	Sprague,	1283
		NEW HAVEN CO.		20	20	Lyme,	1117
						FAIRFIELD CO.	
1	1	New Haven,	4269	1	1	Darien,	4234
2	2	East Haven,	3174	2	2	Stamford,	3143
3	3	Bethany,	2989	7	3	Reading,	2892
4	4	Orange,	2876	5	4	Ridgefield,	2898
6	5	Woodbridge,	2737	6	5	Brookfield,	2859
5	6	Guilford,	2587	5	6	Westport,	2768
7	7	Meriden,	2537	4	7	Fairfield,	2607
9	8	Wolcott,	2511	12	8	Easton,	2491
8	9	Wallingford,	2467	9	9	New Fairfield,	2410
11	10	Southbury,	2413	11	10	Bridgeport,	2391
15	11	Hamden,	2412	13	11	Trumbull,	2334
14	12	North Branford,	2326	8	12	Danbury,	2324
12	13	Middlebury,	2321				
10	14	Cheshire,	2218				

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
10	13	Weston,	\$2260	22	23	Warren,	\$1447
18	14	Monroe,	2206	24	24	New Hartford,	1355
14	15	Stratford,	2163	25	25	Kent,	1268
16	16	Norwalk,	2119	*	*	Thomaston,	*
17	17	New Canaan,	2118				
15	18	Huntington,	2108				
19	19	Sherman,	2090				
20	20	Greenwich,	1877				
21	21	Newtown,	1744				
23	22	Wilton,	1496				
23	23	Bethel,	1470				
		WINDHAM CO.				MIDDLESEX CO.	
1	1	Scotland,	3987	1	1	Middletown,	3655
2	2	Pomfret,	3166	3	2	Essex,	3293
3	3	Brooklyn,	2414	4	3	Westbrook,	3161
6	4	Windham,	2309	2	4	Saybrook,	3133
4	5	Hampton,	2279	5	5	Middlefield,	2710
7	6	Plainfield,	1906	7	6	Portland,	2297
7	7	Woodstock,	1899	6	7	Durham,	2206
9	8	Canterbury,	1835	8	8	Clinton,	2106
5	9	Chaplin,	1661	9	9	Old Saybrook,	2102
10	10	Thompson,	1540	10	10	East Haddam,	1897
12	11	Ashford,	1507	13	11	Chester,	1746
13	12	Killingly,	1328	11	12	Haddam,	1599
11	13	Putnam,	1316	12	13	Killingworth,	1595
14	14	Sterling,	1315	14	14	Cromwell,	1585
15	15	Eastford,	1129	15	15	Chatham,	1495
16	16	Voluntown,	684				
		LITCHFIELD CO.				TOLLAND CO.	
1	1	Watertown,	4757	1	1	Andover,	2872
2	2	Bethlehem,	4184	2	2	Somers,	2806
3	3	Winchester,	3364	3	3	Ellington,	2788
5	4	Washington,	3150	4	4	Hebron,	2182
6	5	Goshen,	2814	7	5	Bolton,	1905
9	6	New Milford,	2731	6	6	Coventry,	1765
7	7	Roxbury,	2698	5	7	Union,	1715
8	8	Litchfield,	2697	9	8	Vernon,	1607
4	9	Woodbury,	2311	10	9	Mansfield,	1584
10	10	Salisbury,	2291	8	10	Columbia,	1464
14	11	Morris,	2287	11	11	Stafford,	1375
12	12	Bridgewater,	2285	13	12	Tolland,	1300
11	13	Sharon,	2277	12	13	Willington,	1117
13	14	Harwinton,	2105				
7	15	Norfolk,	2104				
16	16	Torrington,	2036				
15	17	Canaan,	1962				
18	18	*Plymouth,	1881				
20	19	Colebrook,	1871				
21	20	New Canaan,	1787				
19	21	Barkhamsted,	1766				
23	22	Cornwall,	1604				
						THE COUNTIES.	
						1873-74.	1874-75.
1	1	New Haven,	\$3114	\$3082			
2	2	Hartford,	2931	3020			
3	3	Middlesex,	2659	2626			
4	4	New London,	2448	2498			
5	5	Fairfield,	2403	2362			
6	6	Litchfield,	2326	2325			
7	7	Windham,	1775	1747			
8	8	Tolland,	1699	1707			
						The State,	2613 2622

* Thomaston included in Plymouth.

TABLE II.

In which all the Towns in the State are arranged according to the percentage of their taxable property appropriated for Public Schools during the year ending August 31st, 1875.

The basis of comparison is the Grand List completed in 1874. The moneys included in this computation are those received for school purposes from Town Taxes, District Taxes, and Voluntary Contributions. The amount is given in mills and hundredths of a mill on the dollar; or the figures may be read so many dollars and cents on each thousand dollars.

This table is designed to show how much money was raised for public schools in each town, according to its *pecuniary ability*. The rank of the towns in this Table may be compared with their rank in Table I.

For a statement of the amount raised and received in each town for every child enumerated, see Table III.

In addition to the moneys included in this Table, each town paid, in proportion to its Grand List, its share of the amount distributed from the State Treasury to the several towns according to their respective number of children enumerated in January, 1875.

1873-74.	1874-75.	TOWNS.	Per cent. for schools.	1873-74.	1874-75.	TOWNS.	Per cent. for schools.
30	1	Southington,	13.43	138	30	West Hartford,	3.98
114	2	Chaplin,	9.60	33	31	New Britain,	3.95
65	3	East Windsor,	7.38	59	32	New Canaan,	3.95
14	4	Ashford,	7.27	19	33	Meriden,	3.91
55	5	North Branford,	7.12	77	34	East Haddam,	3.89
68	6	Torrington,	7.10	62	35	Columbia,	3.89
7	7	Windsor,	6.93	48	36	Prospect,	3.87
99	8	Danbury,	6.42	13	37	Bethel,	3.85
8	9	Derby,	6.08	86	38	Oxford,	3.81
9	10	Killingworth,	5.62	38	39	Cornwall,	3.81
133	11	New Hartford,	5.56	126	40	Bloomfield,	3.79
4	12	Windsor Locks,	5.33	34	41	Easton,	3.73
28	13	Canton,	5.28	5	42	Waterbury,	3.72
12	14	Vernon,	5.16	22	43	Chatham,	3.71
17	15	Enfield,	5.09	40	44	Kent,	3.69
90	16	East Hartford,	4.82	60	45	Sharon,	3.65
6	17	Wallington,	4.64	37	46	Groton,	3.62
20	18	Norwalk,	4.53	1	47	Plainville,	3.62
32	19	Hartland,	4.52	47	48	Hartford,	3.50
43	20	*Plymouth,	4.44	61	49	Madison,	3.47
16	21	Bristol,	4.41	39	50	Windham,	3.46
23	22	Putnam,	4.36	111	51	Burlington,	3.45
41	23	Farmington,	4.34	25	52	Tolland,	3.43
31	24	Huntington,	4.28	26	53	Union,	3.43
10	25	Killingly,	4.25	18	54	Preston,	3.42
91	26	Mansfield,	4.16	44	55	Voluntown,	3.39
35	27	Glastonbury,	4.09	57	56	Canterbury,	3.31
53	28	Brooklyn,	4.04	54	57	Marlborough,	3.28
27	29	Seymour,	3.99	50	58	Willington,	3.27

* Including Thomaston.

1873-74.	1874-75.	TOWNS.	Per cent. for schools.	1873-74.	1874-75.	TOWNS.	Per cent. for schools.
29	50	Bridgeport,	\$3.24	52	114	Montville,	\$2.29
2	60	Coventry,	3.23	71	115	Salem,	2.28
113	61	Colchester,	3.20	102	116	Colebrook,	2.27
86	62	Haddam,	3.19	80	117	Winchester,	2.26
49	63	Norwich,	3.16	67	118	Waterford,	2.25
51	64	Branford,	3.13	125	119	Reading,	2.24
79	65	Cromwell,	3.11	120	120	Brookfield,	2.18
56	66	Barkhamsted,	3.10	94	121	Orange,	2.18
15	67	Sterling,	3.04	132	122	Old Lyme,	2.18
96	68	Bolton,	3.01	11	123	Simsbury,	2.17
93	69	Greenwich,	3.01	92	124	Roxbury,	2.17
3	70	Naugatuck,	2.97	104	125	Ridgefield,	2.17
70	71	Harwinton,	2.94	118	126	Newtown,	2.15
87	72	Berlin,	2.91	115	127	Morris,	2.14
81	73	Rocky Hill,	2.89	101	128	East Lyme,	2.14
119	74	East Granby,	2.85	122	129	Norfolk,	2.10
43	75	Granby,	2.82	159	130	Avon,	2.09
82	76	Eastford,	2.82	97	131	Hampton,	2.09
155	77	Stonington,	2.78	136	132	Middlefield,	2.07
103	78	Ellington,	2.77	83	133	Woodstock,	2.03
76	79	New Fairfield,	2.74	130	134	Stamford,	2.01
73	80	Chester,	2.72	131	135	Scotland,	2.01
24	81	Manchester,	2.70	123	136	Bethlehem,	1.99
116	82	Canaan,	2.68	135	137	Suffield,	1.95
166	83	Sprague,	2.67	128	138	Westbrook,	1.94
105	84	Griswold,	2.67	149	139	Salisbury,	1.94
85	85	Sherman,	2.67	69	140	Lyme,	1.90
46	86	New Haven,	2.66	142	141	New Milford,	1.88
84	87	Portland,	2.64	139	142	Washington,	1.87
63	88	New London,	2.63	121	143	Cheeshire,	1.83
72	89	Bethany,	2.63	112	144	Weston,	1.80
124	90	South Windsor,	2.62	96	145	North Haven,	1.78
58	91	Warren,	2.61	146	146	Monroe,	1.74
88	92	Woodbridge,	2.60	152	147	Woodbury,	1.71
74	93	Franklin,	2.60	161	148	Watertown,	1.68
117	94	Saybrook,	2.60	89	149	Lisbon,	1.65
109	95	Somers,	2.60	165	150	Westport,	1.62
21	96	Beacon Falls,	2.60	147	151	Thompson,	1.58
45	97	North Stonington,	2.58	150	152	East Haven,	1.56
108	98	Fairfield,	2.56	134	153	Bridgewater,	1.55
75	99	Clinton,	2.53	144	154	Middlebury,	1.52
160	100	Plainfield,	2.51	148	155	Goshen,	1.45
140	101	Wilton,	2.50	154	156	Wethersfield,	1.44
141	102	Guilford,	2.47	153	157	Litchfield,	1.44
127	103	Stratford,	2.45	158	158	Bozrah,	1.38
107	104	Middletown,	2.45	151	159	Pomfret,	1.36
66	105	Trumbull,	2.44	163	160	Darien,	1.30
137	106	Durham,	2.43	106	161	Wolcott,	1.29
98	107	Hebron,	2.40	156	162	Newington,	1.17
100	108	Ledyard,	2.38	157	163	North Canaan,	1.17
143	109	Lebanon,	2.36	129	164	Essex,	1.16
78	110	Hamden,	2.35	164	165	Milford,	1.09
145	111	Southbury,	2.34	162	166	Old Saybrook,	0.85
110	112	Stafford,	2.31	*	*	Thomaston,	*
64	113	Andover,	2.31				

* Included in Plymouth.

The order of the Towns in the several Counties is as follows:

TABLE II—continued.

The Towns in each County arranged according to the percentage of their property appropriated for Public Schools during the year ending August 31st, 1875.

1873-74.	1874-75.	TOWNS.	Per cent for schools.	1873-74.	1874-75.	TOWNS.	Per cent for schools.
		HARTFORD CO.					
				6	15	Beacon Falls,	3.60
				21	16	Guilford,	2.47
				15	17	Hamden,	2.35
9	1	Southington,	13.43	23	18	Southbury,	2.34
17	2	East Windsor,	7.38	17	19	Orange,	2.18
3	3	Windsor,	6.93	20	20	Cheshire,	1.83
2	4	Windsor Locks,	5.33	18	21	North Haven,	1.76
8	5	Canton,	5.28	24	22	East Haven,	1.56
6	6	Enfield,	5.09	22	23	Middlebury,	1.52
20	7	East Hartford,	4.82	19	24	Wolcott,	1.29
10	8	Hartland,	4.52	25	25	Milford,	1.00
5	9	Bristol,	4.41				
13	10	Farmington,	4.34			NEW LONDON CO.	
12	11	Glastonbury,	4.09				
26	12	West Hartford,	3.98	2	1	Groton,	3.63
11	13	New Britain,	3.95	1	2	Preston,	3.42
24	14	Bloomfield,	3.79	15	3	Colchester,	3.20
1	15	Plainville,	3.62	4	4	Norwich,	3.16
15	16	Hartford,	3.50	18	5	Stonington,	2.78
21	17	Burlington,	3.45	20	6	Sprague,	2.67
16	18	Marlborough,	3.28	14	7	Griswold,	2.67
19	19	Berlin,	2.91	6	8	New London,	2.63
18	20	Rocky Hill,	2.89	10	9	Franklin,	2.60
22	21	East Granby,	2.83	8	10	North Stonington,	2.58
14	22	Granby,	2.82	12	11	Ledyard,	2.38
7	23	Manchester,	2.70	17	12	Lebanon,	2.36
23	24	South Windsor,	2.62	5	13	Montville,	2.29
4	25	Simsbury,	2.17	9	14	Salem,	2.28
29	26	Avon,	2.09	7	15	Waterford,	2.25
25	27	Suffield,	1.95	16	16	Old Lyme,	2.18
27	28	Wethersfield,	1.44	13	17	East Lyme,	2.14
28	29	Newington,	1.17	8	18	Lyme,	1.90
				11	19	Lisbon,	1.65
				19	20	Bozrah,	1.38
		NEW HAVEN CO.					
12	1	North Branford,	7.12			FAIRFIELD CO.	
4	2	Derby,	6.08				
2	3	Wallingford,	4.64	11	1	Danbury,	6.42
7	4	Seymour,	3.90	2	2	Norwalk,	4.53
5	5	Meriden,	3.91	4	3	Huntington,	4.28
10	6	Prospect,	3.87	6	4	New Canaan,	3.95
8	7	Oxford,	3.81	1	5	Bethel,	3.85
3	8	Waterbury,	3.72	5	6	Easton,	3.73
13	9	Madison,	3.47	3	7	Bridgeport,	3.24
11	10	Branford,	3.13	10	8	Greenwich,	3.01
1	11	Naugatuck,	2.97	8	9	New Fairfield,	2.74
9	12	New Haven,	2.66	9	10	Sherman,	2.67
14	13	Bethany,	2.63	13	11	Fairfield,	2.56
16	14	Woodbridge,	2.60	20	12	Wilton,	2.50

1873-74.	1874-75.	TOWNS.	Per cent. for schools.	1873-74.	1874-75.	TOWNS.	Per cent. for schools.
18	13	Stratford,	\$2.45	25	21	Watertown,	\$1.66
7	14	Trumbull,	2.44	17	22	Bridgewater,	1.55
17	15	Reading,	2.24	20	23	Goshen,	1.45
16	16	Brookfield,	2.18	23	24	Litchfield,	1.44
12	17	Ridgefield,	2.17	24	25	North Canaan,	1.17
15	18	Newtown,	2.15	*	26	Thomaston,	*
19	19	Stamford,	2.01				
14	20	Weston,	1.80			MIDDLESEX CO.	
21	21	Monroe,	1.74	1	1	Killingworth,	5.02
23	22	Westport,	1.62	5	2	East Haddam,	3.89
22	23	Darien,	1.30	2	3	Chatham,	3.71
		WINDHAM CO.		8	4	Haddam,	3.19
13	1	Chaplin,	9.60	6	5	Cromwell,	3.11
2	2	Ashford,	7.27	3	6	Chester,	2.72
4	3	Putnam,	4.36	7	7	Portland,	2.64
1	4	Killingly,	4.25	10	8	Saybrook,	2.60
7	5	Brooklyn,	4.04	4	9	Clinton,	2.53
5	6	Windham,	3.46	9	10	Middletown,	2.45
6	7	Voluntown,	3.39	14	11	Durham,	2.43
8	8	Canterbury,	3.31	11	12	Middlefield,	2.07
3	9	Sterling,	3.04	11	13	Westbrook,	1.94
9	10	Eastford,	2.82	12	14	Rosser,	1.16
16	11	Plainfield,	2.51	15	15	Old Saybrook,	0.85
11	12	Hampton,	2.09			TOLLAND CO.	
10	13	Woodstock,	2.03	2	1	Vernon,	5.16
13	14	Scotland,	2.01	8	2	Mansfield,	4.16
14	15	Thompson,	1.58	6	3	Columbia,	3.89
15	16	Pomfret,	1.36	3	4	Tolland,	3.43
		LITCHFIELD CO.		4	5	Union,	3.43
7	1	Torrington,	7.10	5	6	Willington,	3.27
16	2	New Hartford,	5.56	1	7	Coventry,	3.23
3	3	*Plymouth,	4.44	9	8	Bolton,	3.01
1	4	Cornwall,	3.81	11	9	Ellington,	2.77
2	5	Kent,	3.69	12	10	Somers,	2.60
6	6	Sharon,	3.65	10	11	Hebron,	2.40
4	7	Barkhamsted,	3.10	13	12	Stafford,	2.31
8	8	Harwinton,	2.94	7	13	Andover,	2.31
13	9	Canaan,	2.68			THE COUNTIES.	
5	10	Warren,	2.61				
11	11	Colebrook,	2.27				
9	12	Winchester,	2.26	3	1	Hartford,	\$3.76 \$3.91
10	13	Roxbury,	2.17	1	2	Tolland,	4.03 3.60
13	14	Morris,	2.14	4	3	Windham,	3.32 3.90
14	15	Norfolk,	2.10	5	4	Fairfield,	3.03 3.24
15	16	Bethlehem,	1.99	2	5	New Haven,	3.95 3.00
21	17	Salisbury,	1.94	6	6	New London,	2.88 2.85
19	18	New Milford,	1.88	8	7	Litchfield,	2.38 2.74
18	19	Washington,	1.87	7	8	Middlesex,	2.60 2.51
22	20	Woodbury,	1.71			The State,	\$3.26 \$3.22

* Thomaston included with Plymouth.

TABLE III.

In which all the Towns in the State are arranged according to the amount of money which they report as raised and received for the Public Schools from all sources for each child enumerated; not including money for new school houses.

The money raised for building new school houses is not included in these computations, because it is for a special and occasional object. The twenty-four towns in which additional money was raised for that object are designed by a *.

See page 220, also note on page 231. Table II, on the previous pages, shows how much each town raised in proportion to its pecuniary ability.

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
4	1	*Hartford,	\$16.56	33	43	Enfield,	\$11.00
8	2	Farmington,	15.46	34	44	*Windsor,	10.94
64	3	Clinton,	15.27	58	45	Madison,	10.78
16	4	Canton,	14.99	72	46	Somers,	10.76
1	5	Wallingford,	14.43	60	47	Prospect,	10.69
9	6	*New Haven,	14.11	88	48	*Bloomfield,	10.61
117	7	*East Windsor,	13.88	161	49	New Hartford,	10.51
2	8	Wolcott,	13.25	12	50	Winchester,	10.50
30	9	Brooklyn,	12.98	32	51	Franklin,	10.43
11	10	Derby,	12.88	48	52	New Fairfield,	10.41
52	11	Easton,	12.85	7	53	Andover,	10.38
22	12	*West Hartford,	12.78	83	54	Lebanon,	10.37
10	13	Killingworth,	12.69	103	55	Mansfield,	10.32
13	14	Norwalk,	12.60	84	56	Seymour,	10.26
18	15	Middletown,	12.59	35	57	Wethersfield,	10.21
23	16	Woodbridge,	12.46	40	58	Westbrook,	10.19
79	17	*Torrington,	12.45	40	59	Fairfield,	10.16
36	18	Hartland,	12.43	89	60	*North Branford,	10.13
26	19	New London,	12.36	38	61	Chatham,	10.03
37	20	South Windsor,	12.30	62	62	Brookfield,	9.97
67	21	*East Hartford,	12.20	84	63	Reading,	9.93
15	22	Bethlehem,	12.19	63	64	Harwinton,	9.83
5	23	*Norwich,	12.11	65	65	Colchester,	9.79
28	24	Huntington,	12.10	37	66	Ridgefield,	9.72
45	25	Scotland,	12.03	127	67	Bolton,	9.69
61	26	*Danbury,	11.99	8	68	Simsbury,	9.67
14	27	Windham,	11.79	95	69	*Plainville,	9.64
50	28	East Granby,	11.78	82	70	Canterbury,	9.61
54	29	Ellington,	11.69	70	71	New Britain,	9.58
145	30	*Waterbury,	11.66	71	72	Groton,	9.54
46	31	Sharon,	11.64	75	73	Washington,	9.51
29	32	Bethany,	11.63	94	74	Berlin,	9.49
74	33	*Plymouth,	11.47	90	75	Coventry,	9.48
68	34	Watertown,	11.39	86	76	Cornwall,	9.47
19	35	*Meriden,	11.33	59	77	Marlborough,	9.45
43	36	Guilford,	11.32	108	78	Durham,	9.44
124	37	*Stonington,	11.24	44	79	Roxbury,	9.42
6	38	*Bristol,	11.15	121	80	Orange,	9.39
41	39	Saybrook,	11.11	98	81	East Haddam,	9.37
25	40	Vernon,	11.06	47	82	Hebron,	9.37
17	41	Bridgeport,	11.03	109	83	Glastonbury,	9.28
20	42	Oxford,	11.01	102	84	*Ashford,	9.21

† Including the new town of Thomaston.

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
55	85	Barkhamsted,	\$9.21	128	127	Litchfield,	\$7.85
56	86	Lisbon,	9.20	125	128	Manchester,	7.83
143	87	Avon,	9.19	138	129	Ledyard,	7.82
42	88	Union,	9.18	76	130	Preston,	7.81
104	89	Trumbull,	9.15	131	131	East Haven,	7.79
96	90	Columbia,	9.15	152	132	Burlington,	7.78
137	91	Southbury,	9.05	142	133	Monroe,	7.78
81	92	Suffield,	9.04	122	134	Rocky Hill,	7.75
69	93	Portland,	9.03	112	135	Granby,	7.63
91	94	Sherman,	9.02	24	136	*Killingly,	7.60
107	95	Middlefield,	8.88	141	137	Cromwell,	7.59
57	96	Beacon Falls,	8.84	88	138	Weston,	7.58
113	97	North Stonington,	8.74	157	139	Westport,	7.49
110	98	Haddam,	8.73	93	140	Warren,	7.35
139	99	Greenwich,	8.71	51	141	Sterling,	7.34
135	100	Darien,	8.70	155	142	Wilton,	7.24
31	101	Bethel,	8.68	134	143	Willington,	7.18
78	102	Hamden,	8.67	99	144	Cheeshire,	7.10
115	103	Branford,	8.66	136	145	Bridgewater,	7.01
77	104	*Southington,	8.64	140	146	Newtown,	7.00
114	105	New Milford,	8.64	130	147	Middlebury,	7.00
147	106	Putnam,	8.56	87	148	Essex,	6.96
116	107	Griswold,	8.53	148	149	Eastford,	6.91
133	108	Stratford,	8.48	146	150	*Salisbury,	6.63
53	109	Windsor Locks,	8.47	97	151	*Chaplin,	6.62
126	110	Canaan,	8.42	153	152	Waterford,	6.56
111	111	*Stamford,	8.37	144	153	North Haven,	6.55
106	112	Woodbury,	8.37	150	154	East Lyme,	6.47
119	113	Morris,	8.34	154	155	Stafford,	6.42
73	114	Hampton,	8.33	159	156	Old Lyme,	6.38
66	115	*New Canaan,	8.28	166	157	Sprague,	6.19
21	116	Naugatuck,	8.26	164	158	*Plainfield,	5.87
100	117	Montville,	8.22	149	159	Newington,	5.84
123	118	Tolland,	8.13	156	160	Voluntown,	5.50
132	119	Kent,	8.06	151	161	Lyme,	5.49
92	120	Goshen,	8.05	160	162	Bozrah,	5.47
101	121	Salem,	8.02	163	163	Thompson,	5.31
80	122	Pomfret,	8.02	162	164	North Canaan,	5.13
120	123	Colebrook,	7.99	165	165	Milford,	4.90
118	124	Norfolk,	7.94	158	166	Old Saybrook,	4.90
129	125	Chester,	7.93	†	167	Thomaston,	†
105	126	Woodstock,	7.88				

NOTE.—In preparing this table the design has been to omit all moneys raised for new school houses. The amounts expended for that object are given on page 220. But in several towns the amount excluded in these calculations differs from the amount there given. These differences are as follows: In Hartford, \$46,343.00 excluded, instead of \$23,657.85. In Bloomfield, \$1,250 excluded. In East Windsor, \$2,500, instead of \$12,000. In Southington, \$22,465, instead of \$7,000. In Windsor, \$1,400, instead of \$12,000. In Meriden, \$5,000, instead of \$15,000. In Stonington, \$1,053.07, instead of \$15,000. In Danbury, \$14,000, instead of \$2,590.11. In Killingly, \$1,500, instead of \$4,500. In Plainfield, \$2,367.53, instead of \$6,267.11. In Torrington, \$5,389.24, instead of \$11,737.71. In Hebron, nothing excluded.

† New town, included in Plymouth.

The order of the Towns in each County is given below.

TABLE III.—continued.

The Towns in each County arranged according to the amount of money which they report as raised and received for Public Schools from all sources for each child enumerated.

Money for new school houses is not included. The towns in which additional money was raised for that purpose are designed by a *.

See page 220, also note on page 231.

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
HARTFORD CO.				19	15	Orange,	\$9.39
2	1	*Hartford,	\$16.56	22	16	Southbury,	9.06
4	2	Farmington,	15.46	12	17	Beacon Falls,	8.84
5	3	Canton,	14.99	15	18	Hamden,	8.67
24	4	*East Windsor,	13.88	18	19	Branford,	8.66
6	5	*West Hartford,	12.78	7	20	Naugatuck,	8.26
10	6	Hartland,	12.42	31	21	East Haven,	7.79
7	7	South Windsor,	12.30	17	22	Cheshire,	7.10
15	8	*East Hartford,	12.20	20	23	Middlebury,	7.00
12	9	East Granby,	11.78	33	24	North Haven,	6.55
3	10	*Bristol,	11.15	25	25	Milford,	4.90
8	11	Enfield,	11.00	NEW LONDON CO.			
11	12	*Windsor,	10.94	3	1	New London,	12.36
19	13	*Bloomfield,	10.61	1	2	*Norwich,	12.11
9	14	Wethersfield,	10.21	13	3	*Stonington,	11.24
1	15	Simsbury,	9.67	3	4	Franklin,	10.43
21	16	*Plainville,	9.64	8	5	Lebanon,	10.37
16	17	New Britain,	9.58	5	6	Colchester,	9.79
20	18	Berlin,	9.49	6	7	Groton,	9.54
14	19	Marlborough,	9.45	4	8	Lisbon,	9.20
22	20	Glastonbury,	9.26	11	9	North Stonington,	8.74
27	21	Avon,	9.19	12	10	Griswold,	8.53
18	22	Suffield,	9.04	9	11	Montville,	8.22
17	23	*Southington,	8.64	10	12	Salem,	8.02
13	24	Windsor Locks,	8.47	14	13	Ledyard,	7.89
26	25	Manchester,	7.83	7	14	Preston,	7.81
29	26	Burlington,	7.78	17	15	Waterford,	6.56
25	27	Rocky Hill,	7.75	15	16	East Lyme,	6.47
23	28	Granby,	7.63	18	17	Old Lyme,	6.38
28	29	Newington,	5.84	20	18	Sprague,	6.19
NEW HAVEN CO.				16	19	Lyme,	5.49
1	1	Wallington,	14.48	19	20	Bozrah,	5.47
3	2	*New Haven,	14.11	FAIRFIELD CO.			
2	3	Wolcott,	13.25	8	1	Easton,	12.85
4	4	Derby,	12.83	1	2	Norwalk,	12.60
8	5	Woodbridge,	12.46	3	3	Huntington,	12.10
24	6	*Waterbury,	11.66	9	4	*Danbury,	11.69
9	7	Bethany,	11.63	2	5	Bridgeport,	11.03
5	8	*Meriden,	11.33	7	6	New Fairfield,	10.41
11	9	Guilford,	11.32	6	7	Fairfield,	10.16
6	10	Oxford,	11.01	10	8	Brookfield,	9.97
19	11	Madison,	10.78	12	9	Reading,	9.93
14	12	Prospect,	10.69	5	10	Ridgefield,	9.72
10	13	Seymour,	10.26	15	11	Trumbull,	9.15
16	14	*North Branford,	10.18	14	12	Sherman,	9.02

1873-74.	1874-75.	TOWNS.	Am't for each child.	1873-74.	1874-75.	TOWNS.	Am't for each child.
19	13	Greenwich,	\$8.71	20	21	Litchfield,	\$7.85
18	14	Darien,	8.70	13	22	Warren,	7.35
4	15	Bethel,	8.68	22	23	Bridgewater,	7.01
17	16	Stratford,	8.48	23	24	*Salisbury,	6.63
16	17	*Stamford,	8.37	25	25	North Canaan,	5.13
11	18	*New Canaan,	8.28	†	26	Thomaston,	†
21	19	Monroe,	7.78	MIDDLESEX CO.			
13	20	Weston,	7.58	6	1	Clinton,	15.27
23	21	Westport,	7.49	1	2	Killingworth,	12.69
22	22	Wilton,	7.24	2	3	Middletown,	12.59
20	23	Newtown,	7.00	4	4	Saybrook,	11.11
WINDHAM CO.				5	5	Westbrook,	10.19
3	1	Brooklyn,	12.98	3	6	Chatham,	10.03
4	2	Scotland,	12.03	11	7	Durham,	9.44
1	3	Windham,	11.79	9	8	East Haddam,	9.37
8	4	Canterbury,	9.61	7	9	Portland,	9.03
10	5	*Ashford,	9.21	10	10	Middlefield,	8.88
13	6	Putnam,	8.56	12	11	Haddam,	8.73
6	7	Hampton,	8.33	13	12	Chester,	7.93
7	8	Pomfret,	8.02	14	13	Cromwell,	7.59
11	9	Woodstock,	7.88	8	14	Essex,	6.96
2	10	*Killingly,	7.60	15	15	Old Saybrook,	4.90
6	11	Sterling,	7.34	TOLLAND CO.			
13	12	Eastford,	6.91	5	1	Ellington,	11.69
9	13	*Chaplin,	6.62	2	2	Vernon,	11.06
16	14	*Plainfield,	5.87	6	3	Somers,	10.76
14	15	Voluntown,	5.50	1	4	Andover,	10.38
15	16	Thompson,	5.31	9	5	Mansfield,	10.32
LITCHFIELD CO.				11	6	Bolton,	9.69
10	1	*Torrington,	12.45	7	7	Coventry,	9.48
2	2	Bethlehem,	12.19	4	8	Hebron,	9.37
4	3	Sharon,	11.64	3	9	Union,	9.18
8	4	†Plymouth,	11.47	8	10	Columbia,	9.15
7	5	Watertown,	11.39	10	11	Tolland,	8.13
24	6	New Hartford,	10.51	12	12	Willington,	7.18
1	7	Winchester,	10.50	13	13	Stafford,	6.42
6	8	Harwinton,	9.83	THE COUNTIES.			
9	9	Washington,	9.51			1873-4.	1874-5.
11	10	Cornwall,	9.47	2	1	Hartford,	\$14.24
3	11	Roxbury,	9.42	1	2	New Haven,	15.19
5	12	Barkhamsted,	9.21	3	3	Fairfield,	10.53
15	13	New Milford,	8.64	4	4	New London,	10.40
19	14	Canaan,	8.42	6	5	Middlesex,	10.05
14	15	Woodbury,	8.37	8	6	Litchfield,	8.82
17	16	Morris,	8.34	5	7	Tolland,	10.15
21	17	Kent,	8.06	7	8	Windham,	9.26
12	18	Goshen,	8.05			The State,	\$12.08
18	19	Colebrook,	7.99				\$11.61
16	20	Norfolk,	7.94				

† The new town of Thomaston is included with Plymouth.

TABLE IV

In which all the Towns in the State are arranged according to the percentage of their children who attended the Public Schools during some part of the year ending August 31st, 1875.

This Table is formed by comparing the whole number of *different* scholars registered in each town with the number of children enumerated in January, 1875;—i. e., the numbers in column 12 with those in column 8 in the statistical tables of the several Counties, pages 202-217. The very large percentage in some towns results from one or more of the following causes: 1. The attendance of scholars over 16 years of age. 2. The attendance of those under 4 years of age. 3. The attendance of those residing in adjoining towns. 4. The removal of families with children into a town after the enumeration has been made.

In preparing this Table, those children who attended other schools than the Public Schools are not reckoned among attendants. In some towns a large proportion of the children are in private schools, as will be seen by column 13 in the tables above mentioned.

1873-74.	1874-75.	TOWNS.	Per cent in public schools.	Reg'd over 16.	1873-74.	1874-75.	TOWNS.	Per cent in public schools.	Reg'd over 16.
2	1	Bethany,	126.0	11	72	35	Colebrook,	104.4	7
1	2	Clinton,	123.0	75	97	36	Chester,	104.4	19
18	3	Eastford,	122.4	28	88	37	Tolland,	103.8	16
6	4	Killingworth,	122.2	21	37	38	Madison,	103.8	23
70	5	Wolcott,	118.8	3	24	39	Lebanon,	103.3	28
34	6	Roxbury,	118.4	22	40	40	Woodstock,	103.2	27
4	7	Hampton,	118.2	20	65	41	Sherman,	102.9	17
3	8	Hartland,	117.0	22	93	42	Burlington,	102.9	16
55	9	Easton,	114.1	19	20	43	Oxford,	102.6	21
39	10	Harwinton,	113.8	26	23	44	Montville,	102.5	32
29	11	Salem,	113.6	16	21	45	Willington,	102.4	4
67	12	Woodbridge,	113.5	14	51	46	Mansfield,	102.2	42
12	13	Scotland,	113.3	19	31	47	Chatham,	102.2	23
38	14	Ashford,	112.3	26	8	48	Prospect,	102.2	4
14	15	New Fairfield,	111.8	11	83	49	West Hartford,	102.1	20
10	16	North Stonington,	111.8	32	101	50	Bristol,	102.0	47
45	17	Franklin,	111.4	20	28	51	East Haddam,	101.8	28
15	18	Ledyard,	111.3	47	74	52	Sharon,	101.5	41
5	19	Chaplin,	110.6	16	92	53	Ellington,	101.1	4
57	20	Hebron,	110.0	16	9	54	Coventry,	101.1	25
22	21	Morris,	109.3	27	16	55	Columbia,	101.0	21
17	22	Canterbury,	108.7	29	30	56	Simsbury,	100.8	18
32	23	Ridgefield,	108.6	31	68	57	Wallingford,	100.7	37
105	24	Bolton,	108.5	13	69	58	Brookfield,	100.4	8
58	25	Watertown,	108.3	24	50	59	Canton,	100.0	30
7	26	Guilford,	108.3	42	81	60	Monroe,	100.0	18
60	27	Norfolk,	106.9	29	104	61	Old Lyme,	99.4	5
27	28	Pomfret,	106.5	28	35	62	Newtown,	99.4	30
25	29	Windham,	106.3	93	90	63	North Branford,	99.1	11
62	30	East Granby,	105.9	11	91	64	Plainville,	98.9	11
33	31	Andover,	105.6	10	59	65	Rocky Hill,	98.8	9
47	32	Warren,	105.4	19	42	66	Cornwall,	98.5	36
13	33	Bethlehem,	105.0	12	11	67	Union,	97.9	6
66	34	Westbrook,	104.9	5	126	68	Huntington,	97.9	13

1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.	1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.
134	69	Portland,	97.7	12	108	119	East Windsor,	90.6	28
43	70	Naugatuck,	97.6	36	137	120	Waterbury,	90.5	24
131	71	Reading,	97.6	7	75	121	Bosrah,	90.1	11
111	72	Goshen,	97.5	4	119	122	Stonington,	89.9	37
99	73	Torrington,	97.5	33	113	123	Glastonbury,	89.9	11
49	74	Bethel,	97.4	16	82	124	Middlebury,	89.7	8
103	75	Avon,	97.3	4	143	125	Norwalk,	89.6	38
36	76	Branford,	97.1	28	121	126	Haddam,	89.4	14
54	77	Washington,	97.1	9	135	127	Darien,	89.3	17
61	78	Barkhamsted,	97.1	20	127	128	East Hartford,	89.3	12
52	79	Kent,	97.1	10	159	129	Middletown,	89.2	19
79	80	Somers,	97.1	4	112	130	New London,	89.1	60
77	81	Southbury,	96.9	19	138	131	Manchester,	89.0	38
100	82	Lisbon,	96.7	6	125	132	Beacon Falls,	87.4	4
41	83	Bridgewater,	96.7	7	132	133	North Haven,	87.1	2
120	84	Windsor,	96.6	19	100	134	Bridgeport,	86.9	46
46	85	Woodbury,	96.5	29	124	135	Berlin,	86.9	16
26	86	Bloomfield,	95.3	14	109	136	Windsor Locks,	86.8	17
163	87	Colchester,	95.2	24	118	137	Killingly,	86.7	70
130	88	Weston,	95.1	2	144	138	New Britain,	86.6	54
86	89	Preston,	95.0	27	78	139	South Windsor,	86.5	8
19	90	Cromwell,	94.8	2	139	140	Orange,	86.3	15
107	91	Stratford,	94.8	8	115	141	Newington,	86.2	1
48	92	Groton,	93.8	40	136	142	East Haven,	86.1	14
114	93	Vernon,	93.8	33	129	143	Hamden,	85.7	15
117	94	Essex,	93.8	8	150	144	Trumbull,	84.9	4
73	95	New Milford,	93.6	58	146	145	Norwich,	84.8	45
98	96	*Plymouth,	93.6	35	140	146	Danbury,	84.5	55
96	97	New Canaan,	93.5	21	123	147	Voluntown,	84.5	14
95	98	Waterford,	93.3	40	145	148	North Canaan,	83.7	7
76	99	Suffield,	93.1	13	142	149	Fairfield,	83.6	32
106	100	Marlborough,	93.0	0	64	150	Durham,	82.6	4
84	101	Canaan,	92.8	24	155	151	New Haven,	81.3	23
63	102	Cheshire,	92.7	18	148	152	Meriden,	80.9	35
128	103	Sterling,	92.5	12	147	153	Winchester,	80.8	47
71	104	East Lyme,	92.4	17	152	154	Greenwich,	79.8	56
87	105	Lyme,	92.3	11	153	155	New Hartford,	79.1	15
110	106	Wethersfield,	92.1	10	162	156	Hartford,	78.6	32
80	107	Griswold,	92.0	20	149	157	Westport,	75.6	28
151	108	Middlefield,	91.9	9	158	158	Enfield,	75.2	67
122	109	Salisbury,	91.9	38	141	159	Brooklyn,	74.8	41
102	110	Granby,	91.9	15	154	160	Plainfield,	74.7	23
89	111	Litchfield,	91.8	32	157	161	Stamford,	70.2	92
133	112	Farmington,	91.8	11	166	162	Thompson,	69.7	37
85	113	Derby,	91.5	44	164	163	Old Saybrook,	69.6	11
116	114	Stafford,	91.4	17	165	164	Milford,	67.2	2
53	115	Saybrook,	91.4	7	156	165	Sprague,	57.9	29
94	116	Wilton,	91.3	12	161	166	Putnam,	59.2	62
44	117	Seymour,	91.3	5	*	167	Thomaston,	*	*
56	118	Southington,	90.7	20					

* The new town of Thomaston is included with Plymouth.

The order of the Towns in each County is next given.

TABLE IV—continued.

The Towns in each County arranged according to the percentage of their children who attended Public Schools during some part of the year ending August 31st, 1875.

1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.	1873-74.	1874-75.	TOWNS.	Per cent. in public schools.	Reg'd over 16.
		HARTFORD CO.							
1	1	Hartland,	117.0	22	15	14	Derby,	91.5	44
7	2	East Granby,	105.9	11	8	15	Seymour,	91.3	5
12	3	Burlington,	102.9	16	21	16	Waterbury,	90.5	24
10	4	West Hartford,	102.1	20	14	17	Middlebury,	89.7	8
13	5	Bristol,	102.0	47	17	18	Beacon Falls,	87.4	4
3	6	Simsbury,	100.8	18	19	19	North Haven,	87.1	2
4	7	Canton,	100.0	30	22	20	Orange,	86.3	15
11	8	Plainville,	98.9	11	20	21	East Haven,	86.1	14
6	9	Rocky Hill,	98.8	9	18	22	Hamden,	85.7	15
15	10	Avon,	97.3	4	24	23	New Haven,	81.3	313
22	11	Windsor,	96.6	19	23	24	Meriden,	80.9	35
2	12	Bloomfield,	95.3	14	25	25	Milford,	67.2	2
8	13	Suffield,	93.1	13			NEW LONDON CO.		
16	14	Marlborough,	93.0	0	5	1	Salem,	113.6	16
19	15	Wethersfield,	92.1	10	1	2	North Stonington,	111.8	22
14	16	Granby,	91.9	15	6	3	Franklin,	111.4	20
25	17	Farmington,	91.8	11	2	4	Ledyard,	111.3	47
5	18	Southington,	90.7	20	4	5	Lebanon,	103.3	28
17	19	East Windsor,	90.6	28	3	6	Montville,	102.5	32
20	20	Glastonbury,	89.9	11	14	7	Old Lyme,	99.4	5
24	21	East Hartford,	89.3	12	19	8	Liebon,	96.7	6
26	22	Manchester,	89.0	38	20	9	Colchester,	95.2	24
23	23	Berlin,	86.9	16	11	10	Preston,	95.0	27
18	24	Windsor Locks,	86.8	17	7	11	Groton,	93.8	40
27	25	New Britain,	86.6	54	13	12	Waterford,	93.3	40
9	26	South Windsor,	86.5	8	8	13	East Lyme,	92.4	17
21	27	Newington,	86.2	1	12	14	Lyme,	92.3	11
29	28	Hartford,	78.6	345	10	15	Griswold,	92.0	20
28	29	Enfield,	75.2	67	9	16	Bozrah,	90.1	11
		NEW HAVEN CO.			16	17	Stonington,	89.9	37
1	1	Bethany,	126.0	11	15	18	New London,	89.1	60
12	2	Wolcott,	118.8	3	17	19	Norwich,	84.8	45
10	3	Woodbridge,	113.5	14	18	20	Sprague,	67.9	29
2	4	Guilford,	108.3	42			FAIRFIELD CO.		
6	5	Madison,	103.8	23	5	1	Easton,	114.1	19
4	6	Oxford,	102.6	21	1	2	New Fairfield,	111.8	11
3	7	Prospect,	102.2	4	2	3	Ridgefield,	108.6	31
11	8	Wallingford,	100.7	37	6	4	Sherman,	102.9	17
16	9	North Branford,	99.1	11	7	5	Brookfield,	100.4	8
7	10	Naugatuck,	97.6	36	8	6	Monroe,	100.0	18
5	11	Branford,	97.1	28	3	7	Newtown,	99.4	30
13	12	Southbury,	96.9	19	13	8	Huntington,	97.9	13
9	13	Cheshire,	92.7	18	15	9	Reading,	97.6	7
					4	10	Bethel,	97.4	16

1873-74.	1874-75.	TOWNS.	Per cent in public schools.	Reg'd over 16.	1873-74.	1874-75.	TOWNS.	Per cent in public schools.	Reg'd over 16.
14	11	Weston,	95.1	2	23	21	Salisbury,	91.9	38
10	13	Stratford,	94.8	8	18	23	Litchfield,	91.6	32
12	13	New Canaan,	93.5	21	23	23	North Canaan,	83.7	7
9	14	Wilton,	91.3	12	24	24	Winchester,	80.8	8
19	15	Norwalk,	89.6	38	25	25	New Hartford,	79.1	15
16	16	Darien,	89.3	17	*	26	Thomaston,	*	
11	17	Bridgeport,	86.9	48					
21	18	Trumbull,	84.9	4					
17	19	Danbury,	84.5	55	1	1	Clinton,	123.0	75
18	20	Fairfield,	83.6	32	2	2	Killingworth,	122.2	21
22	21	Greenwich,	79.8	56	8	3	Westbrook,	104.9	5
20	22	Westport,	75.6	28	9	4	Chester,	104.4	19
23	23	Stamford,	70.2	92	5	5	Chatham,	102.2	23
					4	6	East Haddam,	101.8	28
					12	7	Portland,	97.7	12
5	1	Eastford,	122.4	28	3	8	Cromwell,	94.8	2
1	2	Hampton,	118.2	20	10	9	Essex,	91.8	8
3	3	Scotland,	113.3	19	13	10	Middlefield,	91.9	9
8	4	Ashford,	112.3	26	6	11	Saybrook,	91.4	7
2	5	Chaplin,	110.6	16	11	12	Haddam,	89.4	14
4	6	Canterbury,	108.7	29	14	13	Middletown,	89.2	100
7	7	Pomfret,	106.5	28	7	14	Durham,	82.6	4
6	8	Windham,	106.3	93	15	15	Old Saybrook,	69.6	11
9	9	Woodstock,	103.2	27					
12	10	Sterling,	92.5	12					
10	11	Killingly,	86.7	70	7	1	Hebron,	110.0	16
11	12	Voluntown,	84.2	14	11	2	Bolton,	108.5	13
13	13	Brooklyn,	74.8	41	5	3	Andover,	105.6	10
14	14	Plainfield,	74.7	23	9	4	Tolland,	103.8	16
16	15	Thompson,	69.7	37	4	5	Willington,	102.4	4
16	16	Putnam,	39.2	62	6	6	Mansfield,	102.2	42
					10	7	Ellington,	101.1	4
					1	8	Coventry,	101.1	25
					3	9	Columbia,	101.0	21
3	1	Roxbury,	118.4	22	2	10	Union,	97.9	6
4	2	Harwinton,	113.8	26	8	11	Somers,	97.1	4
2	3	Morris,	109.3	27	12	12	Vernon,	93.8	33
11	4	Watertown,	108.3	24	13	13	Stafford,	91.4	17
12	5	Norfolk,	106.9	29					
8	6	Warren,	105.4	19					
1	7	Bethlehem,	105.0	12					
14	8	Colebrook,	104.4	7					
16	9	Sharon,	101.5	41					
6	10	Cornwall,	98.5	36					
21	11	Goshen,	97.5	4					
20	12	Torrington,	97.3	33					
10	13	Washington,	97.1	9					
13	14	Barkhamsted,	97.1	20					
9	15	Kent,	97.1	10					
8	16	Bridgewater,	96.7	7					
7	17	Woodbury,	96.5	29					
16	18	New Milford,	93.6	58					
19	19	*Plymouth,	93.6	35					
17	20	Canaan,	92.8	24					

* The new town of Thomaston is included in Plymouth.

TABLE V.

In which all the Towns in the State are arranged according to their percentage of "average attendance in winter," as compared with their number "registered in winter."

This Table shows the comparative regularity of attendance of children in the Public Schools in each town in the State during the winter of 1874-75. It is formed by comparing the numbers in column 9 with those in column 15, in the statistical tables of the several Counties on pages 202-217.

1873-74.	1874-75.	TOWNS.	Per cent.	1873-74.	1874-75.	TOWNS.	Per cent.
61	1	New Haven,	84.4	35	45	Derby,	74.5
5	2	Clinton,	84.1	32	46	Guilford,	74.5
2	3	Somers,	83.3	63	47	Orange,	74.5
30	4	New London,	80.8	23	48	Thompson,	74.3
45	5	Putnam,	80.8	101	49	Chatham,	74.2
3	6	Canton,	80.7	106	50	East Haven,	74.1
42	7	Suffield,	80.6	41	51	Bridgeport,	74.1
81	8	*Plymouth,	80.4	1	52	Plainville,	74.0
48	9	Marlborough,	80.3	10	53	Bloomfield,	74.0
9	10	Norwich,	80.1	120	54	Burlington,	74.0
12	11	Avon,	79.8	69	55	Franklin,	73.9
29	12	Meriden,	79.8	92	56	East Haddam,	73.9
94	13	Wolcott,	78.8	20	57	Danbury,	73.9
39	14	Winchester,	78.7	157	58	Madison,	73.8
11	15	Vernon,	78.6	88	59	Simsbury,	73.7
76	16	Hartland,	78.4	7	60	Middlebury,	73.5
21	17	Enfield,	78.3	60	61	Torrington,	73.4
31	18	Windsor Locks,	78.2	50	62	Ellington,	73.2
158	19	Morris,	78.1	46	63	Mansfield,	73.0
52	20	Bethlehem,	77.8	67	64	Preston,	72.8
40	21	South Windsor,	77.7	145	65	Goshen,	72.7
59	22	Columbia,	77.3	8	66	Canterbury,	72.5
16	23	Killingworth,	77.3	103	67	Ledyard,	72.4
34	24	Wethersfield,	77.3	70	68	Prospect,	72.4
47	25	East Hartford,	77.2	123	69	Bristol,	72.3
27	26	Ashford,	77.0	65	70	Watertown,	72.2
36	27	Hampton,	76.5	56	71	Portland,	72.2
146	28	Westbrook,	76.1	66	72	Milford,	72.1
84	29	Colchester,	76.1	127	73	Griswold,	72.0
85	30	Saybrook,	76.0	53	74	Lyme,	72.0
99	31	Windham,	76.0	114	75	Barkhamsted,	71.9
43	32	Glastonbury,	76.0	24	76	Stafford,	71.9
33	33	Scotland,	75.9	68	77	Union,	71.9
37	34	Hartford,	75.8	75	78	Farmington,	71.8
51	35	Eastford,	75.7	53	79	Newington,	71.8
82	36	Killingly,	75.4	22	80	Stonington,	71.8
80	37	Windsor,	75.4	87	81	Tolland,	71.7
102	38	Berlin,	75.3	141	82	Cromwell,	71.5
105	39	Montville,	75.1	89	83	Rocky Hill,	71.4
125	40	{ Haddam,	75.0	90	84	Southington,	71.4
93	41	{ Willington,	75.0	54	85	East Windsor,	71.4
28	42	Brooklyn,	74.7	26	86	East Granby,	71.3
91	43	Middletown,	74.7	161	87	Weston,	71.3
64	44	New Britain,	74.6	26	88	Chester,	71.3

1873-74.	1874-75.	TOWNS.	Per cent.	1873-74.	1874-75.	TOWNS.	Per cent.
97	89	Hamden,	71.2	117	137	Old Saybrook,	62.6
95	90	North Stonington,	71.0	104	138	Darien,	62.6
83	91	Stratford,	70.9	134	139	Beacon Falls,	62.5
19	92	Bolton,	70.8	133	140	New Fairfield,	62.2
107	93	West Hartford,	70.7	144	141	Newtown,	62.3
71	94	Waterbury,	70.6	115	142	Fairfield,	62.3
38	95	Coventry,	70.5	128	143	Wilton,	62.2
74	96	Stamford,	70.5	122	144	Southbury,	62.2
136	97	Old Lyme,	70.4	153	145	Monroe,	61.9
109	98	Liaison,	70.3	116	146	Roxbury,	61.6
57	99	Lebanon,	70.2	137	147	Bethel,	61.5
62	100	North Haven,	70.2	162	148	Salisbury,	61.5
121	101	Durham,	69.9	142	149	Waterford,	61.2
17	102	Hebron,	69.8	124	150	Voluntown,	61.1
116	103	Groton,	69.8	135	151	Bozrah,	60.8
72	104	1 Cornwall,	69.8	126	152	Andover,	60.8
73	105	1 Seymour,	69.8	49	153	Naugatuck,	60.4
96	106	Plainfield,	69.8	150	154	Reading,	60.3
113	107	Norfolk,	69.5	79	155	Bethany,	60.2
119	108	New Hartford,	69.3	163	156	Sharon,	60.0
100	109	Litchfield,	69.3	155	157	Easton,	59.9
149	110	Branford,	69.1	152	158	Trumbull,	59.9
13	111	Woodstock,	68.9	143	159	Huntington,	57.9
151	112	Granby,	68.6	130	160	Shorman,	57.5
15	113	Chaplin,	68.5	131	161	New Milford,	56.5
112	114	Bridgewater,	68.4	166	162	Greenwich,	56.5
86	115	Colebrook,	68.4	150	163	Warren,	56.4
108	116	East Lyme,	68.3	159	164	New Canaan,	55.2
140	117	Cheshire,	68.3	164	165	Sprague,	54.9
18	118	Middlefield,	68.1	139	166	Kent,	53.5
148	119	Woodbridge,	67.9	*	167	Thomaston,	*
44	120	Essex,	67.9				
98	121	Harwinton,	67.8				
165	122	North Canaan,	67.7				
4	123	Norwalk,	67.4				
132	124	Washington,	67.4				
147	125	Wallingford,	67.1				
6	126	Pomfret,	67.0				
14	127	Woodbury,	66.6	5	1	New Haven,	71.8
129	128	Salem,	66.1	2	2	Hartford,	73.8
78	129	Sterling,	65.2	1	3	Tolland,	73.8
110	130	Oxford,	65.0	4	4	New London,	72.5
166	131	Westport,	64.9	6	5	Middlesex,	70.9
111	132	Canaan,	64.7	3	6	Windham,	73.5
154	133	Brookfield,	64.6	8	7	Litchfield,	67.2
58	134	Manchester,	64.6	7	8	Fairfield,	70.0
77	135	North Branford,	63.8				
138	136	Ridgefield,	62.9				

* The new town of Thomaston is included with Plymouth.

In the several Counties the Towns rank as follows:

TABLE V.—continued.

The Towns in each County arranged according to their percentage of "average attendance in winter," as compared with their number "registered in winter."

1873-74.	1874-75.	TOWNS.	Per cent.	1873-74.	1874-75.	TOWNS.	Per cent.
		HARTFORD CO.					
				7	14	North Haven,	70.2
				12	15	Seymour,	69.6
				24	16	Brantford,	69.1
2	1	Canton,	80.7	21	17	Cheshire,	68.9
11	2	Suffield,	80.6	23	18	Woodbridge,	67.9
14	3	Marlborough,	80.3	22	19	Wallingford,	67.1
4	4	Avon,	79.8	18	20	Oxford,	65.0
20	5	Hartland,	78.4	13	21	North Branford,	63.8
5	6	Enfield,	78.3	20	22	Beacon Falls,	62.5
7	7	Windsor Locks,	78.2	19	23	Southbury,	62.2
10	8	South Windsor,	77.7	5	24	Naugatuck,	60.4
8	9	Wethersfield,	77.3	14	25	Bethany,	60.2
13	10	East Hartford,	77.2				
12	11	Glastonbury,	76.0			NEW LONDON CO.	
9	12	Hartford,	75.8				
21	13	Windsor,	75.4	3	1	New London,	80.8
25	14	Berlin,	75.3	1	2	Norwich,	80.1
18	15	New Britain,	74.6	8	3	Colchester,	76.1
1	16	Plainville,	74.0	11	4	Montville,	75.1
3	17	Bloomfield,	74.0	7	5	Franklin,	73.9
27	18	Burlington,	74.0	6	6	Preston,	72.8
22	19	Simsbury,	73.7	10	7	Ledyard,	72.4
28	20	Bristol,	72.3	15	8	Griswold,	72.0
19	21	Farmington,	71.8	4	9	Lyme,	72.0
15	22	Newington,	71.8	2	10	Stonington,	71.8
23	23	Rocky Hill,	71.4	9	11	North Stonington,	71.0
24	24	Southington,	71.4	18	12	Old Lyme,	70.4
16	25	East Windsor,	71.4	13	13	Liabon,	70.3
6	26	East Granby,	71.3	5	14	Lebanon,	70.2
26	27	West Hartford,	70.7	14	15	Groton,	69.8
29	28	Granby,	68.6	12	16	East Lyme,	68.3
17	29	Manchester,	64.5	16	17	Salem,	66.1
				19	18	Waterford,	61.2
		NEW HAVEN CO.		17	19	Borrah,	60.8
				20	20	Sprague,	54.9
						FAIRFIELD CO.	
6	1	New Haven,	84.4				
2	2	Meriden,	79.8				
15	3	Wolcott,	78.8				
4	4	Derby,	74.5	3	1	Bridgeport,	74.1
3	5	Guilford,	74.5	2	2	Danbury,	73.9
8	6	Orange,	74.5	22	3	Weston,	71.3
17	7	East Haven,	74.1	5	4	Stratford,	70.9
25	8	Madison,	73.8	4	5	Stamford,	70.5
1	9	Middlebury,	73.5	1	6	Norwalk,	67.4
10	10	Prospect,	72.4	23	7	Westport,	64.9
9	11	Milford,	72.1	18	8	Brookfield,	64.6
16	12	Hamden,	71.2	12	9	Ridgefield,	62.9
11	13	Waterbury,	70.6	6	10	Darien,	62.6

1873-74.	1874-75.	TOWNS.	Per cent.	1873-74.	1874-75.	TOWNS.	Per cent.
10	11	New Fairfield,	62.4	8	14	Colebrook,	68.4
14	12	Newtown,	62.3	9	15	Harwinton,	67.8
7	13	Fairfield,	62.3	25	16	North Canaan,	67.7
8	14	Wilton,	62.2	18	17	Washington,	67.4
17	15	Monroe,	61.9	1	18	Woodbury,	66.6
11	16	Bethel,	61.5	11	19	Canaan,	64.7
15	17	Reading,	60.3	15	20	Roxbury,	61.6
19	18	Easton,	59.9	23	21	Salisbury,	61.5
16	19	Trumbull,	59.9	24	22	Sharon,	60.0
13	20	Huntington,	57.9	17	23	New Milford,	56.5
9	21	Sherman,	57.5	22	24	Warren,	56.4
20	22	Greenwich,	56.5	19	25	Kent,	53.5
21	23	New Canaan,	55.2	*	26	Thomaston,	*
WINDHAM CO.				MIDDLESEX CO.			
10	1	Putnam,	80.8	1	1	Clinton,	84.1
6	2	Ashford,	77.0	2	2	Killingworth,	77.3
9	3	Hampton,	76.5	15	3	Westbrook,	76.1
15	4	Windham,	76.0	7	4	Saybrook,	76.0
8	5	Scotland,	75.9	13	5	Haddam,	75.0
11	6	Eastford,	75.7	8	6	Middletown,	74.7
13	7	Killingly,	75.4	10	7	Chatham,	74.2
7	8	Brooklyn,	74.7	9	8	East Haddam,	73.9
5	9	Thompson,	74.3	6	9	Portland,	72.2
2	10	Canterbury,	72.5	14	10	Cromwell,	71.5
14	11	Plainfield,	69.8	4	11	Chester,	71.2
3	12	Woodstock,	68.9	12	12	Durham,	69.9
4	13	Chaplin,	68.5	3	13	Middlefield,	68.1
1	14	Pomfret,	67.0	5	14	Essex,	67.9
12	15	Sterling,	65.2	11	15	Old Saybrook,	62.6
16	16	Voluntown,	61.1	TOLLAND CO.			
LITCHFIELD CO.				1	1	Somers,	83.3
7	1	*Plymouth,	80.4	2	2	Vernon,	78.6
2	2	Winchester,	78.7	9	3	Columbia,	77.3
21	3	Morris,	78.1	12	4	Willington,	75.0
3	4	Bethlehem,	77.8	8	5	Killington,	73.2
4	5	Torrington,	73.4	7	6	Mansfield,	73.0
20	6	Goshen,	72.7	5	7	Stafford,	71.9
5	7	Watertown,	72.2	10	8	Union,	71.9
14	8	Barkhamsted,	71.9	11	9	Tolland,	71.7
6	9	Cornwall,	69.8	4	10	Bolton,	70.8
13	10	Norfolk,	69.5	6	11	Coventry,	70.5
16	11	New Hartford,	69.5	3	12	Hebron,	69.8
10	12	Litchfield,	69.3	13	13	Andover,	60.8
12	13	Bridgewater,	68.4				

* The new town of Thomaston is included with Plymouth.

TABLE VI.

In which all the Towns in the State are arranged according to their percentage of "average attendance in winter," as compared with their number "enumerated."

This Table is designed to show what proportion of children in each town were present, on the average, in the Public Schools, during the winter of 1874-75. It is formed by comparing the numbers in column 8 with those in column 15, in the statistical tables of the several Counties, on pages 202-217.

1873-74.	1874-75.	TOWNS.	Per cent.	1873-74.	1874-75.	TOWNS.	Per cent.
1	1	Clinton,	90.2	24	46	Lebanon,	60.6
8	2	Hartland,	78.9	76	47	Willington,	60.5
5	3	Scotland,	78.1	130	48	Burlington,	60.5
2	4	Killingworth,	75.8	83	49	*Plymouth,	60.4
6	5	Hampton,	75.8	61	50	Preston,	60.4
10	6	Somers,	75.6	35	51	East Granby,	60.4
82	7	Morris,	74.7	154	52	Colchester,	60.2
3	8	Canterbury,	72.3	17	53	South Windsor,	59.9
31	9	Eastford,	71.5	81	54	New Haven,	59.5
34	10	Avon,	71.5	33	55	Prospect,	59.1
9	11	Canton,	70.9	84	56	West Hartford,	59.0
13	12	Ashford,	70.2	87	57	Norfolk,	58.9
108	13	Wolcott,	69.8	89	58	Windham,	58.9
19	14	Ledyard,	69.6	111	59	Easton,	58.7
57	15	Harwinton,	69.2	93	60	Glastonbury,	58.6
70	16	Madison,	67.9	131	61	Windsor,	58.5
14	17	Franklin,	67.6	132	62	Barkhamsted,	58.2
38	18	Woodstock,	67.6	63	63	Bolton,	58.1
25	19	North Stonington,	67.2	95	64	Wallingford,	58.1
11	20	Columbia,	67.0	26	65	Coventry,	58.0
7	21	Bloomfield,	66.8	67	66	Cromwell,	57.9
55	22	Tolland,	65.1	99	67	Windsor Locks,	57.8
106	23	Woodbridge,	65.0	54	68	Portland,	57.6
51	24	Watertown,	64.9	64	69	East Windsor,	57.5
46	25	Chatham,	64.9	41	70	Ridgefield,	57.4
16	26	Westbrook,	64.8	19	71	Woodbury,	57.2
73	27	Rocky Hill,	64.7	77	72	East Hartford,	57.0
56	28	Suffield,	64.6	103	73	Marlborough,	57.0
43	29	Hebron,	64.6	39	74	Oxford,	56.7
31	30	Salem,	64.2	167	75	Liabon,	56.6
20	31	Mansfield,	64.0	119	76	Old Lyme,	56.4
32	32	Bethlehem,	63.6	72	77	North Branford,	56.3
30	33	Union,	63.4	40	78	Wethersfield,	56.3
22	34	Montville,	62.9	68	79	Bridgewater,	56.1
23	35	Bethany,	62.5	145	80	Branford,	56.1
48	36	East Haddam,	62.2	69	81	Vernon,	56.0
12	37	Guilford,	61.8	79	82	Derby,	55.9
60	38	Plainville,	61.6	37	83	Chester,	55.9
37	39	Simsbury,	61.6	88	84	Brookfield,	55.5
47	40	Roxbury,	61.6	52	85	Bridgeport,	55.4
15	41	Pomfret,	61.3	169	86	Weston,	55.4
75	42	Saybrook,	61.1	78	87	Haddam,	55.2
62	43	Torrington,	60.8	29	88	Middlebury,	55.1
68	44	New Fairfield,	60.8	85	89	East Lyme,	55.0
38	45	New London,	60.6	114	90	Stratford,	54.9

1873-74.	1874-75.	TOWNS.	Per cent.
71	91	Groton,	54.8
106	92	Norwich,	54.8
98	93	Bristol,	54.7
100	94	Colebrook,	54.7
80	95	Goshen,	54.7
126	96	Berlin,	54.0
58	97	Bethel,	54.0
42	98	Andover,	53.9
53	99	Stonington,	53.9
59	100	Lyme,	53.8
60	101	Seymour,	53.7
74	102	Southington,	53.5
36	103	Cornwall,	53.3
44	104	Norwalk,	53.3
91	105	Danbury,	53.2
4	106	Chaplin,	53.1
65	107	Middlefield,	53.1
89	108	Ellington,	53.0
112	109	Monroe,	52.8
133	110	New Britain,	52.8
96	111	Essex,	52.4
135	112	Farmington,	51.9
132	113	Washington,	51.7
104	114	Orange,	51.4
129	115	Litchfield,	51.3
94	116	Newtown,	51.2
125	117	Winchester,	51.0
101	118	Stafford,	50.9
141	119	Beacon Falls,	50.9
92	120	North Haven,	50.8
117	121	Cheshire,	50.7
139	122	Granby,	50.8
150	123	Reading,	50.6
137	124	Rast Haven,	50.6
110	125	Durham,	50.3
113	126	Hamden,	50.1
115	127	Meriden,	50.1
116	128	Killingly,	49.9
109	129	Griswold,	49.8
136	130	Manchester,	49.6
120	131	Waterford,	49.3
147	132	Sherman,	49.1
90	133	Newington,	49.0
140	134	Enfield,	48.3
153	135	Middletown,	47.9
143	136	Waterbury,	47.9
127	137	Canaan,	47.8

1873-74.	1874-75.	TOWNS.	Per cent.
151	138	Hartford,	47.8
45	139	Southbury,	47.8
156	140	Sharon,	47.6
153	141	Salisbury,	47.4
108	142	Sterling,	47.3
134	143	Huntington,	47.1
162	144	North Canaan,	46.9
49	145	Naugatuck,	46.9
118	146	Wilton,	46.8
121	147	Darien,	46.2
123	148	Fairfield,	45.8
138	149	New Canaan,	45.1
128	150	Brooklyn,	44.4
97	151	New Milford,	44.3
124	152	Bosrah,	43.6
149	153	Trumbull,	43.5
107	154	Kent,	43.4
163	155	Milford,	43.0
152	156	New Hartford,	42.6
146	157	Stamford,	41.6
144	158	Vohantown,	41.6
142	159	Thompson,	41.0
160	160	Plainfield,	41.0
155	161	Warren,	40.5
165	162	Old Saybrook,	38.4
161	163	Greenwich,	37.3
164	164	Westport,	34.6
166	165	Sprague,	26.6
148	166	Putnam,	25.3
* 167		Thomaston,	*

		THE COUNTIES.	1873-74.	1874-75.
1	1	Tolland,	59.3	58.5
4	2	Middlesex,	53.9	55.6
3	3	New Haven,	54.1	55.3
2	4	New London,	55.4	54.8
8	5	Hartford,	51.1	53.3
7	6	Litchfield,	52.4	52.7
6	7	Fairfield,	53.4	50.9
5	8	Windham,	53.7	48.9
		The State,	53.50	53.29

* The new town of Thomaston is included in Plymouth.

The arrangement of the same figures by Counties appears below.

TABLE VI—continued.

The Towns in each County arranged according to their percentage of "average attendance in winter," as compared with their number "enumerated."

1873-74.	1874-75.	TOWNS.	Per cent.	1873-74.	1874-75.	TOWNS.	Per cent.
		HARTFORD CO.					
				8	14	Seymour,	53.7
				16	15	Orange,	51.4
				22	16	Beacon Falls,	50.9
2	1	Hartland,	78.9	13	17	North Haven,	50.8
6	2	Avon,	71.5	20	18	Cheshire,	50.8
3	3	Canton,	70.9	21	19	East Haven,	50.6
1	4	Bloomfield,	68.8	18	20	Hamden,	50.1
12	5	Rocky Hill,	64.7	19	21	Meriden,	50.1
10	6	Suffield,	64.6	23	22	Waterbury,	47.9
9	7	Plainville,	61.6	6	23	Southbury,	47.8
5	8	Simsbury,	61.6	7	24	Naugatuck,	46.9
22	9	Burlington,	60.5	25	25	Millford,	43.0
7	10	East Granby,	60.4			NEW LONDON CO.	
4	11	South Windsor,	59.9				
15	12	West Hartford,	59.0				
17	13	Glastonbury,	58.6	2	1	Ledyard,	69.6
23	14	Windsor,	58.5	1	2	Franklin,	67.6
19	15	Windsor Locks,	57.8	5	3	North Stonington,	67.2
11	16	East Windsor,	57.5	6	4	Salem,	64.2
14	17	East Hartford,	57.0	3	5	Montville,	62.9
20	18	Marlborough,	57.0	7	6	New London,	60.6
8	19	Wethersfield,	56.3	4	7	Lebanon,	60.6
18	20	Bristol,	54.7	10	8	Preston,	60.4
21	21	Berlin,	54.0	18	9	Colchester,	60.2
13	22	Southington,	53.5	19	10	Lisbon,	56.5
24	23	New Britain,	52.8	15	11	Old Lyme,	56.4
25	24	Farmington,	51.9	12	12	East Lyme,	55.0
27	25	Granby,	50.7	11	13	Groton,	54.8
26	26	Manchester,	49.6	13	14	Norwich,	54.8
16	27	Newington,	49.0	8	15	Stonington,	53.9
28	28	Enfield,	48.3	9	16	Lyme,	53.8
29	29	Hartford,	47.8	14	17	Griswold,	49.8
				16	18	Waterford,	49.3
		NEW HAVEN CO.		17	19	Borah,	43.6
				20	20	Sprague,	26.6
15	1	Wolcott,	69.8			FAIRFIELD CO.	
9	2	Madison,	67.9				
17	3	Woodbridge,	65.0				
2	4	Bethany,	62.5	5	1	New Fairfield,	60.8
1	5	Guilford,	61.8	9	2	Easton,	58.7
12	6	New Haven,	59.3	1	3	Ridgefield,	57.4
4	7	Prospect,	59.1	6	4	Brookfield,	55.5
14	8	Wallingford,	58.1	3	5	Bridgeport,	55.4
5	9	Oxford,	56.7	21	6	Weston,	55.4
10	10	North Branford,	56.3	11	7	Stratford,	54.9
24	11	Branford,	56.1	4	8	Bethel,	54.0
11	12	Derby,	55.9	2	9	Norwalk,	53.3
8	13	Middlebury,	55.1	7	10	Danbury,	53.2

1873-74	1874-75	TOWNS.	Per cent.	1873-74	1874-75	TOWNS.	Per cent.
10	11	Monroe,	52.8	8	14	Cornwall,	53.3
8	12	Newtown,	51.3	16	15	Washington,	51.7
20	13	Reading,	50.6	19	16	Litchfield,	51.3
18	14	Sherman,	49.1	17	17	Winchester,	51.0
15	15	Huntington,	47.1	18	18	Canaan,	47.8
12	16	Wilton,	46.8	24	19	Sharon,	47.6
13	17	Darien,	46.2	22	20	Salisbury,	47.4
14	18	Fairfield,	45.8	25	21	North Canaan,	46.9
16	19	New Canaan,	45.1	13	22	New Milford,	44.3
19	20	Trumbull,	43.5	15	23	Kent,	43.4
17	21	Stamford,	41.6	21	24	New Hartford,	42.6
22	22	Greenwich,	37.3	23	25	Warren,	40.6
23	23	Westport,	34.6	*	26	Thomaston,	*
WINDHAM CO.				MIDDLESEX CO.			
3	1	Sootland,	78.1	1	1	Clinton,	90.2
4	2	Hampton,	75.8	2	2	Killingworth,	75.8
1	3	Canterbury,	72.3	5	3	Chatham,	64.9
7	4	Eastford,	71.5	3	4	Westbrook,	64.8
5	5	Ashford,	70.2	6	5	East Haddam,	62.2
8	6	Woodstock,	67.6	10	6	Saybrook,	61.1
6	7	Pomfret,	61.3	9	7	Cromwell,	57.9
9	8	Windham,	58.9	7	8	Portland,	57.6
2	9	Chaplin,	53.1	4	9	Chester,	56.9
11	10	Killingly,	49.9	11	10	Haddam,	55.2
10	11	Sterling,	47.3	8	11	Middlefield,	53.1
12	12	Brooklyn,	44.4	12	12	Essex,	52.4
14	13	Voluntown,	41.6	13	13	Durham,	50.2
13	14	Thompson,	41.0	14	14	Middletown,	47.9
16	15	Plainfield,	41.0	15	15	Old Saybrook,	38.4
15	16	Putnam,	25.3	TOLLAND CO.			
LITCHFIELD CO.				1	1	Somers,	75.0
10	1	Morris,	74.7	2	2	Columbia,	67.0
6	2	Harwinton,	69.2	8	3	Tolland,	65.1
5	3	Watertown,	64.9	7	4	Hebron,	64.6
2	4	Bethlehem,	63.6	3	5	Mansfield,	64.0
4	5	Roxbury,	61.6	5	6	Union,	63.4
7	6	Torrington,	60.8	11	7	Willington,	60.5
11	7	*Plymouth,	60.4	9	8	Bolton,	58.1
12	8	Norfolk,	58.9	4	9	Coventry,	58.0
20	9	Barkhamsted,	58.2	10	10	Vernon,	56.0
1	10	Woodbury,	57.2	6	11	Andover,	53.9
8	11	Bridgewater,	56.1	12	12	Ellington,	53.0
14	12	Colebrook,	54.7	13	13	Stafford,	50.9
9	13	Goshen,	54.7				

* The new town of Thomaston is included with Plymouth.

THE GRADED SCHOOLS IN THE STATE.

TOWNS.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	Whole No. of Graded Schools.	Whole No. of Pupils.
Hartford,.....	3	2		1		1		1		1		1		1		1		1		13	114
Berlin,.....	3																			3	6
Bloomfield,.....	1																			1	2
Bristol,.....	2	2																		4	10
Canton,.....				1																1	5
East Hartford,.....	3	1																		4	9
East Windsor,.....	3	1		1																2	8
Enfield,.....	2			1		1														4	16
Farmington,.....	1		1																	2	6
Glastonbury,.....	2																			2	4
Granby,.....	1																			1	3
Manchester,.....	2		1	1																4	13
New Britain,.....		1	1		1					1										4	24
Plainville,.....				1																1	6
Simsbury,.....		1																		1	3
Southington,.....		1	2																	3	11
Suffield,.....	3																			3	6
Windsor,.....	2	1																		3	7
Windsor Locks,.....						1														1	7
Totals, 19 Towns,.....	25	10	5	6	1	3		1		2	1		1		1		2			57	258
New Haven,.....	3		6	2	1	2	1				7	1								23	165
Beacon Falls,.....	1																			1	2
Branford,.....			1																	1	4
Cheshire,.....	1																			1	2
Derby,.....		1	3	1					1											6	30
East Haven,.....	1	1																		2	5
Guilford,.....	1																			1	2
Hamden,.....	1																			1	2
Meriden,.....	1	2	2	1						1										7	33
Naugatuck,.....		1		1																2	8
North Haven,.....	1																			1	2
Orange,.....	1	1																		2	5
Wallingford,.....	1	1	1																	3	9
Waterbury,.....	5		4				1													10	34
Totals, 14 Towns,.....	17	7	17	4	2	2	2		1	1	7	1		1						61	303
New London,.....		1	2	1	1															5	22
Norwich,.....	3	1	6	5	1			1												15	63
Colchester,.....	1		1																	2	6
Griswold,.....			1																	1	4
Groton,.....	4		1																	5	12
Montville,.....	2																			2	4
Preston,.....	1	1																		2	5
Sprague,.....	1	2																		3	8
Stonington,.....	1	2	1	1																5	17
Totals, 9 Towns,.....	13	7	12	5	2			1												40	141
Bridgeport,.....	5	1		1	1			1		1						1				11	63
Danbury,.....	2	1					1					1								5	28
Bethel,.....		2																		2	6
Darien,.....	2																			2	4
Fairfield,.....	1	1																		2	5
Greenwich,.....	3		1																	4	10
Huntington,.....		1																		1	3
New Canaan,.....			1																	1	4
Norwalk,.....	2	1	1			2							1							7	33
Stamford,.....	1		2		1															4	17
Stratford,.....	1	1	1																	3	9
Totals, 11 Towns,.....	17	8	6	1	1	3	1	1		1		2		1						42	197

TOWNS.	2	3	4	5	6	7	8	9	10	11	12	13	14	Whole No. of Graded Schools.	Whole No. of Departments.
Brooklyn,	3	2												5	6
Killingly,	3						1							4	13
Plainfield,	2	1												3	7
Putnam,	1			1										2	8
Thompson,	1	1												2	5
Windham,	1			1				1						3	15
Totals, 6 Towns,	7	6		2			1	1						16	54
Barkhamsted,	1													1	2
Bridgewater,	1													1	2
New Hartford,	3													3	6
New Milford,		1												1	3
Norfolk,	1													1	2
North Canaan,	2													2	4
Plymouth,	2		1		1									4	14
Salisbury,	3													3	6
Torrington,					1									1	6
Watertown,	1													1	2
Winchester,		1			1									2	9
Totals, 11 Towns,	14	2	1		3									20	56
Middletown,	3			1								1		5	24
Haddam,	1													1	2
Chatham,	2													2	4
Chester,	1													1	2
Clinton,						1								1	6
Cromwell,	3													3	6
East Haddam,	2													2	4
Middlefield,	1													1	2
Portland,	3													3	12
Totals, 9 Towns,	15			1	1			1				1		19	62
Tolland,	1													1	2
Coventry,		1												1	3
Somers,	1													1	2
Stafford,	4													4	8
Vernon,				1						1				2	17
Totals, 5 Towns,	6	1		1						1				9	32

COUNTIES.	Number of Towns.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	Whole No. of Graded Schools.	Whole No. of Departments.
Hartford,	19	25	10	5	6	1	3		1			2	1							2	57	258
New Haven,	14	17	7	17	4	2	2		2		1	1	1								61	303
New London,	9	13	7	12	5	2			1												40	141
Fairfield,	11	17	8	6	1	1	3	1	1		1		2			1					42	187
Windham,	6	7	6		2		1	1													16	54
Litchfield,	11	14	2	1		3															20	56
Middlesex,	9	15			1	1		1				1									19	62
Tolland,	5	6	1		1							1									9	32
Totals,	84	114	40	41	20	10	9	5	3	1	4	9	4	1	1	2					264	1093

TOWNS.	Population 1830.	Date of Formation.	Town De- posit Fund Jan., 1847.	TOWNS.	Population 1830.	Date of Formation.	Town De- posit Fund Jan., 1847.
HARTFORD COUNTY.				NEW HAVEN COUNTY.			
{ Hartford, . . .	3,789		{ \$25,141.43	New Haven, . . .	10,678		{ \$27,424.67
{ W. Hartford, . . .		1854		{ Branford, . . .	2,332		{ 3,184.73
Avon, . . .	1,025		2,632.54	{ No. Branford . . .		1831	2,804.64
{ Berlin, . . .	3,037		7,800.04	Cheshire, . . .	1,780		4,571.63
{ New Britain, . . .		1850		{ Derby, . . .	2,253		{ 5,806.46
Bristol, . . .	1,707		4,394.16	{ Seymour, . . .		1850	
Burlington, . . .	1,301		3,341.41	East Haven, . . .	1,229		3,156.49
Canton, . . .	1,437		3,690.71	Guilford, . . .	2,344		6,020.19
East Hartford, . . .	2,237		5,745.48	Hamden, . . .	1,668		4,278.85
{ E. Windsor, . . .	3,536		9,081.64	Madison, . . .	1,809		4,646.13
{ S. Windsor, . . .		1845		Meriden, . . .	1,708		4,386.72
Enfield, . . .	2,129		5,437.99	Middlebury, . . .	816		2,095.77
{ Farmington, . . .	1,901		4,882.41	Milford, . . .	2,256		5,794.17
{ Plainville, . . .		1869		North Haven, . . .	1,284		3,292.62
Glastonbury, . . .	2,980		7,653.63	Orange, . . .	1,341		4,592.92
{ Granby, . . .	2,733		7,019.26	Oxford, . . .	1,763		4,527.98
{ East Granby, . . .		1858		Prospect, . . .	651		1,671.99
Hartland, . . .	1,221		3,135.94	Southbury, . . .	1,557		3,998.91
Manchester, . . .	1,576		4,047.70	Wallingford, . . .	2,418		6,210.23
Marlborough, . . .	704		1,808.12	{ Waterbury, . . .	3,070		{ 7,894.78
Simsbury, . . .	2,221		5,704.27	{ Naugatuck, . . .		1844	
Southington, . . .	1,844		3,736.02	Wolcott, . . .	843		2,165.11
Suffield, . . .	2,690		6,908.82	{ Woodbridge, . . .	2,052		2,493.86
{ Wethersfield . . .	3,853		6,792.59	{ Bethany, . . .		1832	2,876.38
{ Rocky Hill, . . .		1843	2,953.20	{ Beacon Falls, . . .		1871	
{ Newington, . . .		1871		Totals, . . .	43,850		{ \$113,885.23
{ Windsor, . . .	3,220		5,231.71				
Bloomfield, . . .		1835	3,038.34				
{ Windsor Lks . . .		1854					
Totals, . . .	51,141		\$130,107.41				
NEW LONDON COUNTY.				FAIRFIELD COUNTY.			
New London, . . .	4,356		\$11,187.67	Bridgeport, . . .	2,800		\$7,191.33
Norwich, . . .	5,179		13,301.41	{ Danbury, . . .	4,311		11,072.09
Bozrah, . . .	1,079		2,771.87	{ Bethel, . . .		1855	
Colchester, . . .	2,073		5,324.16	Brookfield, . . .	1,255		3,223.26
{ Franklin, . . .	1,194		3,066.60	Darien, . . .	1,212		3,112.84
{ Sprague, . . .		1861		{ Fairfield, . . .	4,226		7,697.32
Griswold, . . .	2,212		5,681.17	{ Westport, . . .		1835	5,609.22
{ Groton, . . .	4,805		6,839.48	Greenwich, . . .	3,801		9,762.24
{ Ledyard, . . .		1836	5,501.37	Huntington, . . .	1,371		3,521.19
Lebanon, . . .	2,555		6,562.09	Monroe, . . .	1,522		3,909.02
Lisbon, . . .	1,166		2,994.68	New Canaan, . . .	1,830		4,690.05
{ Lyme, . . .	4,092		7,636.69	New Fairfield, . . .	939		2,411.68
{ East Lyme, . . .		1839	3,451.29	Newtown, . . .	3,096		7,961.57
{ Old Lyme, . . .		1855		Norwalk, . . .	3,792		7,877.09
Montville, . . .	1,972		5,064.77	Reading, . . .	1,686		4,330.20
No. Stonington, . . .	2,840		7,294.07	Ridgefield, . . .	2,305		5,920.01
Preston, . . .	1,935		4,969.72	Sherman, . . .	947		2,432.23
Salem, . . .	959		2,463.04	Stamford, . . .	3,707		9,520.83
Stonington, . . .	3,401		8,734.96	Stratford, . . .	1,814		4,658.97
Waterford, . . .	3,477		5,783.44	Trumbull, . . .	1,242		3,199.88
Totals, . . .	42,295		\$108,628.48	{ Weston, . . .	2,997		{ 7,106.59
				{ Easton, . . .		1845	
				Wilton, . . .	2,097		5,385.81
				Totals, . . .	46,950		{ \$120,583.42

TOWNS.	Population 1830.	Date of Formation.	Town De- posit Fund Jan., 1847.	TOWNS.	Population 1830.	Date of Formation.	Town De- posit Fund Jan., 1847.
WINDHAM COUNTY.				MIDDLESEX COUNTY.			
Brooklyn,...	1,451	---	\$3,726.66	{ Middletown,...	6,692	---	{ \$17,700.97
{ Ashford,...	2,661	---	{ 6,894.34	{ Cromwell,...	1861	---	{ ---
{ Eastford,...	---	1847	{ ---	{ Middlefield,...	1866	---	{ ---
Canterbury,...	1,880	---	4,828.87	Haddam,...	3,025	---	7,789.21
Chaplin,...	807	---	2,072.66	{ Chatham,...	---	---	4,606.31
Hampton,...	1,101	---	2,827.74	{ Portland,...	1841	---	4,606.31
{ Killingly,...	3,257	---	8,365.06	Durham,...	1,116	---	2,866.27
{ Putnam,...	---	1855	{ ---	East Haddam,...	2,664	---	6,993.58
Plainfield,...	2,289	---	5,878.93	{ Killingworth,...	2,484	---	6,376.75
Pomfret,...	1,978	---	5,380.17	{ Clinton,...	---	1838	{ ---
Sterling,...	1,240	---	3,184.73	Saybrook,...	6,018	---	7,617.32
Thompson,...	3,380	---	8,680.97	Chester,...	---	1836	2,224.18
Voluntown,...	1,304	---	3,349.12	{ Westbrook,...	---	1840	{ 3,046.40
{ Windham,...	2,812	---	7,222.96	{ Old Sayb'k,...	---	1852	{ ---
{ Scotland,...	---	1857	{ ---	{ Essex,...	---	1854	{ ---
Woodstock,...	2,917	---	7,491.84	Totals,...	24,845	---	\$63,807.30
Totals,...	27,077	---	\$69,843.97				
LITCHFIELD COUNTY.				TOLLAND COUNTY.			
{ Litchfield,...	4,456	---	\$11,444.70	Tolland,...	1,698	---	\$4,361.04
{ Morris,...	---	1859	{ ---	Bolton,...	744	---	1,910.85
Barkhamsted,...	1,715	---	4,404.69	Columbia,...	962	---	2,470.75
Bethlehem,...	906	---	2,326.92	Coventry,...	2,119	---	5,442.31
{ Canaan,...	2,301	---	5,909.74	{ Ellington,...	1,455	---	3,736.93
{ No. Canaan,...	---	1858	{ ---	{ Hebron,...	1,937	---	4,974.88
Colebrook,...	1,332	---	3,421.04	{ Andover,...	---	1848	{ ---
Cornwall,...	1,714	---	4,402.14	Mansfield,...	2,661	---	6,734.34
Goshen,...	1,734	---	4,453.50	Somers,...	1,429	---	3,670.16
Harwinton,...	1,516	---	3,893.60	Stafford,...	2,515	---	6,459.36
Kent,...	2,001	---	5,139.24	Union,...	711	---	1,826.10
New Hartford,...	1,766	---	4,535.68	Vernon,...	1,164	---	2,989.56
{ New Milford,...	3,979	---	10,219.41	Willington,...	1,305	---	3,351.67
{ Bridgewater,...	---	1856	{ ---	Totals,...	18,700	---	\$47,927.95
Norfolk,...	1,485	---	3,813.98				
{ Plymouth,...	2,064	---	5,201.05				
{ Thomaston,...	---	1875	{ ---				
Roxbury,...	1,122	---	2,881.69				
Salisbury,...	2,580	---	6,626.22				
Sharon,...	2,615	---	6,716.19				
Torrington,...	1,651	---	4,240.33				
Warren,...	986	---	2,532.38				
Washington,...	1,621	---	4,163.28				
Watertown,...	1,500	---	3,852.50				
Winchester,...	1,766	---	4,575.68				
Woodbury,...	2,045	---	5,252.24				
Totals,...	42,855	---	\$110,106.20				
				THE COUNTIES.			
					Popula'n 1830.	Town Deposit Fund Jan. '47.	
				Hartford,...	51,141	\$130,197.41	
				New Haven,...	43,850	113,885.23	
				New London,...	42,295	108,628.48	
				Fairfield,...	46,950	120,583.42	
				Windham,...	27,077	69,843.97	
				Litchfield,...	42,855	110,106.20	
				Middlesex,...	24,845	63,807.30	
				Tolland,...	18,700	47,927.95	
				The State,...	297,713	\$764,979.96	
				Amount deposited,...		\$763,681.83	

TABLE 1.—DISTRIBUTION OF CHILDREN IN SCHOOL SOCIETIES AND SCHOOL DISTRICTS.

HARTFORD COUNTY.	Children over 4 & und'r 16 years	School Districts	Districts hav'g " 1500 & a 3000	" 1000 " 1500	" 900 " 1000	" 800 " 900	" 700 " 800	" 600 " 700	" 500 " 600	" 400 " 500	" 300 " 400	" 200 " 300	" 100 " 200	" 90 " 100	" 80 " 90	" 70 " 80	" 60 " 70	" 50 " 60	" 40 " 50	" 30 " 40	" 20 " 30	" 12 " 20	" 12
Hartford,	4390	10	1	1	0	1	0	0	0	0	0	2	1	0	0	0	0	1	3	0	0		
Avon,	231	6	1	1	0	1	0	0	0	0	0	1	0	0	0	0	1	1	1	2	1		
Berlin 1st,	178	4	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
" 2d, Worth'n,	282	5	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Bloomfield,	308	9	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Bristol,	929	12	1	1	0	1	0	0	0	0	0	1	2	1	2	2	2	2	2	2			
Burlington,	282	9	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Canton,	532	8	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
East Hartford,	639	9	1	1	0	1	0	0	0	0	0	1	1	1	3	2	2	2	2	2			
East Windsor,	634	12	1	1	0	1	0	0	0	0	0	1	1	1	1	2	2	2	2	2			
Enfield,	1298	14	1	1	0	1	0	0	0	0	0	2	1	1	2	2	2	2	2	2			
Farmington,	774	12	1	1	0	1	0	0	0	0	0	3	1	1	1	1	1	1	1	1			
Glastenbury,	314	5	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
" Eastbury,	247	7	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
" South,	289	6	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Granby 1st,	413	11	1	1	0	1	0	0	0	0	0	1	1	1	1	1	1	1	1	1			
" 2d,	200	6	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Hartland 1st,	107	5	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
" 2d,	81	5	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Manchester,	691	9	1	1	0	1	0	0	0	0	0	1	0	0	0	3	2	2	2	2			
Marlborough,	191	4	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
New Britain,	937	6	1	1	0	1	0	0	0	0	0	1	0	0	0	2	2	2	2	2			
Rocky Hill,	272	4	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Simsbury,	443	13	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Southington,	668	11	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
South Windsor	284	7	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
" Wapping,	136	4	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Suffield 1st,	526	7	1	1	0	1	0	0	0	0	0	2	0	0	0	1	1	1	1	1			
" 2d,	209	4	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
West Hartford,	321	8	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Wethersfield,	402	6	1	1	0	1	0	0	0	0	0	1	0	0	0	2	1	1	1	1			
" Newington,	141	4	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			
Windsor 1st,	580	8	1	1	0	1	0	0	0	0	0	2	0	0	0	1	1	1	1	1			
" 2d,	244	4	1	1	0	1	0	0	0	0	0	1	0	0	0	1	1	1	1	1			

TOLLAND COUNTY.	Children over 4 & und'r 16 years	School Districts	Districts hav'g " 1500 & a 3000	" 1000 " 1500	" 900 " 1000	" 800 " 900	" 700 " 800	" 600 " 700	" 500 " 600	" 400 " 500	" 300 " 400	" 200 " 300	" 100 " 200	" 90 " 100	" 80 " 90	" 70 " 80	" 60 " 70	" 50 " 60	" 40 " 50	" 30 " 40	" 20 " 30	" 12 " 20	" 12
Tolland,	368	12	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	3	4	3		
Andover,	124	4	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	2	1	1		
Bolton,	197	5	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	2	1	1		
Columbia,	212	7	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	2	1	1		
Coventry 1st,	303	5	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	2	1	1		
" 2d,	182	5	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	2	1	1		
Ellington,	334	9	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	5	2	2		
Hebron 1st,	232	7	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1		
" Gilead,	116	4	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1		
Mansfield 1st,	246	9	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1		
" 2d,	239	7	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1		
Somers,	358	10	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	2	3	2		
Stafford 1st,	616	11	1	1	0	1	0	0	0	0	0	3	1	0	0	0	0	1	3	2	1		
" 2d,	193	7	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	3	2	1		
Union,	188	6	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	1	1	1		
Vernon 1st,	342	6	1	1	0	1	0	0	0	0	0	1	0	0	0	0	0	1	1	1	1		
" Rockville,	379	2	1	1	0	1	0	0	0	0	0	1	0	0	0	0	0	1	1	1	1		
Willington,	363	10	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	2	1	6	1		

TABLE I.—DISTRIBUTION OF CHILDREN IN SCHOOL SOCIETIES AND SCHOOL DISTRICTS.

[illegible]

NEW LONDON COUNTY.																			
New London,	2765	16	...	...	1	...	3	...	1	...	1	2	2	4	...	1	1	...	...
Borrah,	295	7	...	...	...	...	...	...	1	...	...	...	...	...	2	1	2	1	...
Chesterfield,	196	6	...	...	...	...	...	...	...	...	...	...	...	1	1	2	1	...	...
Colchester 1st,	610	9	...	...	...	...	...	1	...	...	1	...	...	...	2	1	1	1	...
" 2d,	136	5	...	...	...	...	...	...	...	...	...	...	1	...	...	1	1	2	...
East Lyme,	292	6	...	...	...	...	...	...	1	...	1	...	...	...	2	2	...	...	...
Franklin 1st,	128	6	...	...	...	...	...	...	...	...	...	...	...	...	...	4	2	...	...
" 2d,	80	4	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...
Groton,	1034	11	...	...	...	...	...	1	2	1	...	1	2	2	...	1	1	...	...
Griswold,	565	14	...	...	...	...	...	...	1	...	...	1	...	...	5	2	5	...	...
Hanover,	107	4	...	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...
Lebanon 1st,	153	6	...	...	...	...	...	...	...	...	...	...	...	...	1	3	2	...	...
" 2d,	124	4	...	...	...	...	...	...	...	...	...	...	...	...	3	...	1	...	...
" 3d,	83	3	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...
" 4th,	82	3	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	...	...
Ledyard,	468	14	...	...	...	...	...	...	...	...	...	...	...	...	2	1	6	4	1
Lyme 1st,	340	8	...	...	...	...	...	...	...	...	...	...	1	2	1	4	1	2	...
" 2d,	270	6	...	...	...	...	...	...	...	...	...	2	1	1	1	1	1	1	...
Montville,	414	11	...	...	...	...	...	1	...	1	...	...	...	...	...	4	1	3	1
New Salem,	194	7	...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	9	...
Liabon,	165	6	...	...	...	...	...	...	...	...	...	...	...	...	...	1	3	1	...
N. Stonington,	455	14	...	...	...	...	...	...	...	...	1	...	2	1	1	1	7	2	...
Norwich 1st,	557	10	...	...	...	...	...	...	1	...	2	1	1	...	1	1	1	2	...
" 2d,	2213	5	...	...	1	...	1	...	...	1	...	...	1	...	...	...	...	...	...
Preston 1st,	205	9	...	...	...	...	...	...	...	...	...	...	...	...	...	2	5	1	1
" 2d,	1448	18	...	...	1	...	...	1	2	1	...	1	...	...	2	3	4	2	...
Stonington,	336	6	...	...	...	...	...	...	1	...	...	...	...	...	1	...	2	2	...

TABLE I.—DISTRIBUTION OF CHILDREN IN SCHOOL SOCIETIES AND SCHOOL DISTRICTS.

MIDDLESEX COUNTY.	Children over 5 & under 16 years	School Districts, " Districts having " 1500 & under 2000	" 1000 " 1500	" 900 " 1000	" 800 " 900	" 700 " 800	" 600 " 700	" 500 " 600	" 400 " 500	" 300 " 400	" 200 " 300	" 100 " 200	" 90 " 100	" 80 " 90	" 70 " 80	" 60 " 70	" 50 " 60	" 40 " 50	" 30 " 40	" 20 " 30	" 12 " 20	" 12
<i>School Societies.</i>																						
Middletown,	1135	4	...							1	1	1										
" 1st,	534	12	...									1					3	2	3	1	2	
" Middlefield,	195	4	...													1		2	1			
" Westfield,	146	4	...															1	2	1		
Chester,	253	4	...											1			3					
Clinton,	342	6	...									1	1						2	1		
Cromwell,	351	5	...									1		1			1	2				
Durham,	318	6	...									1					2	1	1	1		
Chatham,	261	7	...													1	1	1	2	1		
Mid. Haddam,	279	6	...									1	1	1					1	2		1
East Haddam,	465	9	...									1	1			1		1	1	3	1	
" Millington,	172	7	...														1			4	2	
" Hadlyme,	114	2	...														1	1				
Emex,	383	4	...									2		1			1					
Haddam,	478	13	...											1			1	1		2	3	
Killingworth,	292	8	...													1	1	1				
Portland,	809	7	...						1		2						2	2	2	1		
Saybrook,	447	4	...													2	2					
" 2d,	240	6	...										2	1	1		1	1				
Westbrook,	296	7	...											1			1	1	2	2		

NEW HAVEN COUNTY.	Children over 5 & under 16 years	School Districts, " Districts having " 1500 & under 2000	" 1000 " 1500	" 900 " 1000	" 800 " 900	" 700 " 800	" 600 " 700	" 500 " 600	" 400 " 500	" 300 " 400	" 200 " 300	" 100 " 200	" 90 " 100	" 80 " 90	" 70 " 80	" 60 " 70	" 50 " 60	" 40 " 50	" 30 " 40	" 20 " 30	" 12 " 20	" 12
<i>School Societies.</i>																						
N. Haven 1st,	5932	0	...											1								
" Westville,	238	3	...																			
" F. Haven,	596	1	...												2							
Bethany,	242	7	...													1		1	3		2	
Branchford,	407	9	...							1							2	1	3	1		
Cheshire,	415	12	...								1							5	3	3		
Derby,	1215	6	...				2	1	1							1		1				
East Haven,	484	8	...														1	3	1	1		
Guliford 1st,	522	11	...								2		1	1			1	1	2	2	1	1
" 2d,	123	4	...																3		1	
Hamden,	305	7	...													1	2	1	3	1		
" East Plains,	239	6	...													1		1	3	1		
Madison 1st,	346	9	...														3	1	2	3		
" 2d,	119	4	...											1				2	1	1		
Meriden,	1093	13	...							1	1	1		1	2		2	3	1			
Middlebury,	181	6	...											1			1	2	2	1	1	
Milford,	685	12	...							1	1						4	3	1			
Naugatuck,	462	6	...							1		1					1	1	1	1		
N. Bran'd 1st,	115	3	...														1		1	1		
" Northford,	118	5	...															1	2	2		
North Haven,	364	8	...													1	2	3	1			
Orange,	169	4	...														1	2				
Oxford,	360	13	...												1				4	4	3	1
Prospect,	125	4	...														1	1	2			
Seymour,	457	7	...							1	1	1	1				1	1				
Southbury 1st,	159	6	...													1		2		1	2	
" 2d,	162	5	...							1							1	1		1	2	
Wallingford,	633	10	...								1		1				2	2	3		1	
Waterbury,	1969	11	...								1						1	1	4			
West Haven,	242	4	...										1				1	2				
Woodbridge,	207	6	...														1	1	2	1	1	
Wolcott,	179	6	...														1		3		2	

TABLE L—DISTRIBUTION OF CHILDREN IN SCHOOL SOCIETIES AND SCHOOL DISTRICTS.

LITCHFIELD COUNTY.	Children over 4 & under 16 years	School Districts.	Districts having 1500 & under 2000	1000 " 1500	900 " 1000	800 " 900	700 " 800	600 " 700	500 " 600	400 " 500	300 " 400	200 " 300	100 " 200	90 " 100	80 " 90	70 " 80	60 " 70	50 " 60	40 " 50	30 " 40	20 " 30	10 " 20	12
<i>School Societies.</i>																							
Litchfield 1st,	482	15	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	1	...	4	5	2	1
" Northfield,	148	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	3	1	1	...
" Milton,	196	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	4	...	...
" So. Farms,	224	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	2	...	...
Barkhamstead,	311	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	4	4	2	...
Bethlem,	176	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	3	4	...	...
Canaan 1st,	410	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	1	3	1	...
" 2d,	336	5	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	2	...	...	...	...
Colebrook,	368	11	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	1	...	2	4	1	...
Cornwall,	494	15	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	5	3	...
Goshen,	335	13	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	2	5	4	1	...
Harwinton,	327	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	4	1	2	4	1
Kent,	402	11	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	1	2	1	2	1
New Hartford,	708	11	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	...	1	1	1	...	1
New Milford,	742	16	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	3	1	4	3	2
" Bridgewater,	278	5	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	1	2	...	...	...
Norfolk,	449	12	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	2	...	1	1	3	2
Plymouth,	702	12	...	...	...	...	...	...	...	...	...	...	3	1	...	...	...	...	1	3	2	2	...
Roxbury,	250	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1	2	1	...
Salisbury,	895	14	...	...	...	...	...	...	...	...	...	...	3	2	1	1	...	...	1	3	1	2	...
Sharon 1st,	510	12	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	2	1	4	1	1	1
" Ellsworth,	209	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	2	2	...	1
Torrington 1st,	177	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	1
" Torrington,	128	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	3	...	...	...	...
Warren,	188	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	5	2	...
Washington,	206	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	1	2	...
" New Preston,	407	10	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	2	...	5	2	...	...
Watertown,	361	9	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	5	2	1	...	...
Winchester,	129	5	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	3	...	...
" Winsted,	654	9	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	...	1	...	1	1	1
Woodbury,	482	14	...	...	...	...	...	...	...	...	...	...	...	...	2	...	...	...	1	1	4	3	1
Wolcottville,	325	2	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	1	...	...	...

FAIRFIELD COUNTY.	650	6	...	...	...	...	...	1	2	1	...	...	...	...	1	1	...	...	1	1	...	...	...
Fairfield 1st,	221	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	3	...	...	...
" 2d,	324	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	1	1
Brookfield,	324	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	1	1
Danbury 1st,	1090	12	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...	...	2	1	4	...	...
" 2d,	481	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1	2	...	...
Darien,	371	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Easton,	408	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
East Bridgeport,	703	5	...	...	...	...	...	1	2	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Greenwich 1st,	142	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
" 2d,	1150	15	...	...	...	...	...	1	2	1	...	...	...	...	...	...	...	...	4	3	...	...	...
" Stanwich,	224	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Greens Farms,	196	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	...	...
Huntington,	297	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	4	2	5	...
Moore,	361	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	1	1	1	...
New Fairfield,	237	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	2	1	...	...
New Canaan,	815	11	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	1	2	1	...	...
Newtown,	324	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	4	2	...	...
Norwalk,	1542	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	2	...	...	...
Rodding,	416	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	3	9	1	1
Ridgefield 1st,	511	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	2	3	5	...	...
" 2d,	113	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
Sherman,	974	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1	3	...
Stamford 1st,	1098	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
" 2d,	347	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Stratford,	448	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Stratfield,	2083	10	...	...	...	...	...	1	1	2	1	1	1	1	1	1	1	1	1	1	...	...	...
Trumbull,	315	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Weston,	245	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Westport,	640	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...
Wilton,	550	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...

TABLE II.—SUMMARY OF TOWNS, CITIES, BOROUGH, SOCIETIES AND DISTRICTS WITH THE DISTRIBUTION OF CHILDREN.

NUMBER OF	HARTFORD COUNTY.	NEW HAVEN COUNTY.	NEW LONDON COUNTY.	FAIRFIELD COUNTY.	LITCHFIELD COUNTY.	WINDHAM COUNTY.	MIDDLESEX COUNTY.	TOLLAND COUNTY.	TOTAL.
Towns.....	25	24	18	22	14	23	14	13	152
Incorporated Cities.....	1	2	2	1	1	2	1	1	7
“ “ Boroughs.....	1	2	2	5	1	2	1	1	15
School Societies.....	34	32	27	30	32	36	19	18	218
“ “ co-terminous } with town, }	15	18	5	9	10	3	6	5	66
“ “ composed of } part of 1 t. }	17	11	15	15	14	16	7	10	105
“ “ composed of } part of 2 t. }	2	2	4	4	4	4	3	2	25
“ “ composed of } part of 3 t. }	1	1	3	2	4	3	3	1	18
School Districts.....	254	214	219	238	295	169	125	126	1640
“ “ with 2000 children } between 4 } & 16 years, }									
“ “ With and Under } 1500 2000 }	1	1							2
“ “ 1000 1500 }	1				1				2
“ “ 900 1000 }			1	1					2
“ “ 800 900 }									
“ “ 700 800 }									
“ “ 600 700 }	2		1	1					4
“ “ 500 600 }			2						3
“ “ 400 500 }		2	4	2			1		9
“ “ 300 400 }	1			4	1	2	2		10
“ “ 200 300 }	4	4	3	4	2	1	1	1	20
“ “ 100 200 }	16	9	11	19	15	14	11	5	100
“ “ 90 100 }	10	8	3	11	5	5	3	1	46
“ “ 80 90 }	8	4	5	6	2	5	8	1	39
“ “ 70 80 }	20	5	8	13	9	4	1	4	64
“ “ 60 70 }	18	9	9	16	11	9	10	4	86
“ “ 50 60 }	30	25	15	31	20	12	30	10	163
“ “ 40 50 }	35	39	19	42	36	30	14	15	210
“ “ 30 40 }	45	56	42	37	57	28	22	35	322
“ “ 20 30 }	37	30	51	40	68	46	21	32	325
“ “ 12 20 }	17	25	35	12	54	19	10	16	189
“ “ 11 only }	1		1	1		1			4
“ “ 10 “ }	1	3	4		2				10
“ “ 9 “ }	1	1	2		2			1	7
“ “ 8 “ }	3		1		3		1		8
“ “ 7 “ }	2					1			3
“ “ 6 “ }		1			1				2
“ “ 5 “ }		1			1	1		1	4
“ “ 4 “ }	1				3				4
“ “ 3 “ }					1	1			2
“ “ 2 “ }									
“ “ 1 “ }					1				1
No. of districts receiving \$35.....	46	50	75	36	106	55	27	38	433
Whole No. of children between 4 and 16 years.....	19183	19803	13715	17079	12099	8648	7510	4987	100924

STATEMENT OF AMOUNT OF REVENUE OF SCHOOL FUND.

RECEIVED AT THE TREASURY FROM ALL SOURCES—THE DISBURSEMENTS FOR DIVIDENDS TO SCHOOLS, SALARIES, EXPENSE ACCOUNTS, &c., AND THE AMOUNT OF SURPLUS REMAINING AT THE CLOSE OF THE FISCAL YEAR—THE NUMBER OF CHILDREN RETURNED, THE RATE OF DIVIDEND PER CAPITA, THE AMOUNT OF DIVIDEND AND THE INCREASE AND DECREASE OF CHILDREN, FOR EACH YEAR FROM 1825 TO 1865, INCLUSIVE.

For the year ending March 31,	Receipts.	Disbursements.	Balance on hand, including rev't not called in each y'r.	No. of children returned each year.	Rate of dividend per capita.	Amount of dividend in each year.	Increase of children in each year.	Decrease of children in each year.
1825,	\$74,051.31	\$76,623.90	\$8,141.80	84,876	\$0.86	\$73,230.60		125
do. do.	66,811.83	74,956.08	none.	84,581	.86	72,123.35		
1826,	94,110.13	81,237.09	12,883.04	84,876	.86	72,144.60	35	
do. do.	79,662.47	75,838.68	18,682.73	85,147	.86	72,374.95	271	
1827,	80,243.39	70,669.28	19,266.44	84,889	.85	72,184.15		248
do. do.	76,415.26	80,468.18	15,213.62	85,006	.80	76,506.40	107	
1828,	78,096.08	80,774.62	12,634.08	85,090	.80	76,681.00	84	
do. do.	96,712.86	89,631.82	19,615.12	85,095	.80	76,885.60	6	
1829,	83,487.42	86,116.20	17,984.34	85,172	.85	80,913.40	77	
do. do.	98,208.45	84,706.44	31,486.36	83,644	.95	79,481.80		1,023
1830,	98,952.20	84,986.51	44,452.04	83,799	1.00	83,799.01	155	
do. do.	84,210.41	93,198.78	35,460.55	83,566	1.05	87,723.80		248
1831,	126,479.98	101,515.48	56,463.67	83,359	1.15	96,862.88		197
do. do.	100,591.97	103,244.89	55,707.63	83,123	1.30	99,746.40		237
1832,	98,210.52	110,811.64	44,106.61	83,925	1.35	104,006.35	608	
do. do.	108,155.12	109,273.38	45,988.36	82,676	1.35	103,845.00		1,249
1833,	118,562.76	120,995.37	48,886.78	84,148	1.35	113,699.60		
do. do.	105,210.87	123,836.54	26,261.06	83,618	1.40	117,065.20	1,473	
1834,	124,690.50	130,401.28	39,750.28	83,640	1.40	118,496.00	630	
do. do.	117,740.19	131,525.90	25,964.57	84,093	1.40	117,717.60	1,022	
1835,	123,003.49	126,132.09	22,885.97	84,093	1.40	117,780.20	9	
do. do.	124,988.00	122,374.92	25,439.05	86,275	1.40	119,885.00	1,182	
1836,	126,000.32	132,412.52	18,242.83	86,697	1.45	126,710.65	1,423	
do. do.	135,652.13	132,760.15	22,398.06	86,964	1.45	126,126.90	287	
1837,	136,924.85	138,960.33	12,962.68	86,911	1.60	138,866.50	1,927	
do. do.	133,907.22	137,449.51	9,430.29	90,700	1.60	138,050.00	1,789	
1838,	138,060.63	135,656.27	11,806.65	92,320	1.60	139,108.00	1,920	
do. do.	138,154.16	139,935.96	10,148.84	94,562	1.40	132,762.50	2,632	
1839,	143,609.69	138,406.98	14,900.56	96,382	1.35	133,260.90	1,320	
do. do.	145,696.85	146,416.47	12,110.91	96,960	1.40	141,386.00	2,596	
1840,	136,667.38	144,167.75	20,681.46	100,530	1.35	139,038.15	1,214	
do. do.	147,315.02	146,191.43	51,705.06	100,530	1.30	131,066.00	628	

Number and Residence of the Students in the Colleges and Professional Schools of Connecticut.

STATES.	1.	2.	3.	4.	5.	6.	7.	8.	9.
	Yale.	Trinity.	Wesleyan University.	Total.	Yale Theological.	Sheffield.	Other Students.	Yale Total.	Total in all Colleges.
Alabama,.....	1			1				1	1
Arkansas,.....						1		1	1
California,.....	7			7		5		12	12
Connecticut,.....	162	13	33	208	16	80	116	374	420
Delaware,.....			1	1			1	1	2
Georgia,.....		3	1	4					4
Illinois,.....	31			31	7	15	3	56	56
Indiana,.....	7		1	8	1	1	1	10	11
Iowa,.....	3	2		5	2		2	7	9
Kansas,.....							1	1	1
Kentucky,.....	6		1	7	1	1		8	9
Louisiana,.....	6			6		3	1	10	10
Maine,.....	10	3	14	27	4	2	2	18	35
Maryland,.....	2	2	4	8			1	3	9
Massachusetts,.....	42	8	28	78	12	5	6	65	101
Michigan,.....	3		1	4	4		1	8	9
Minnesota,.....	3	1		4				3	4
Mississippi,.....					1			1	1
Missouri,.....	7			7		2	1	10	10
Nebraska,.....					1	1		2	2
Nevada,.....	1			1				1	1
New Hampshire,.....	9		2	11	4		3	16	18
New Jersey,.....	27	6	18	51	2	8		37	61
New York,.....	173	16	45	234	8	47	14	242	393
North Carolina,.....		4		4					4
Ohio,.....	19	1		20	9	9	5	42	43
Oregon,.....	2			2				2	2
Pennsylvania,.....	33	15	15	63	9	5	5	52	52
Rhode Island,.....	2	3		5		2	1	5	8
South Carolina,.....	1	1		2				1	2
Tennessee,.....		2	1	3		1	3	4	7
Texas,.....			1	1					1
Vermont,.....	7	1	9	17	8	1		16	26
Virginia,.....							1	1	1
West Virginia,.....					1		1	2	2
Wisconsin,.....	6			6	3	1		10	10
District of Columbia,.....	5			5	1	2		8	8
OTHER COUNTRIES.									
Austria,.....							1	1	1
Chili,.....	2			2				2	2
China,.....	2			2		1		3	3
England,.....						1		1	1
Japan,.....	1	1		2			1	2	3
Mexico,.....						1		1	1
Norway,.....					1			1	1
Ontario,.....					1			1	1
Peru,.....						2		2	2
Quebec,.....			1	1					1
Sandwich Islands,.....							2	2	2
South Africa,.....	1			1				1	1
Syria,.....	1			1	1			2	2
Turkey,.....					2			2	2
Total,.....	532	32	176	840	99	197	203	1,081	1,339

* Including thirty pupils in the Yale School of the Fine Arts, whose residence is not given.

THE FREE KINDERGARTEN IN CHURCH WORK.

BY REV. R. HEBER NEWTON, D. D.,
Rector of Anthon Memorial Church, New York.

CHURCH WORK—EDUCATION.

Church work is slowly coming to be read, I think, in the light of those great words of the Church's Head, which illumine his personal mission. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book he found the place where it was written—The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him—Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel preached unto them."

The Master's mission was to heal the sickness and sorrow and suffering and sin of earth, in the power of that Holy Spirit which was to continue his work, slowly developing "the regeneration" of all things, in a new heavens and a new earth. His credentials were the signs of his power to effect this herculean labor. The Church's work must then be the carrying on of his task of social regeneration; a labor of practical philanthropy led up into the heights of spiritual re-formation; and the "notes" of a true church will lie in its possession of the Master's power to further the slow evolution of the better order. If only to make earth the nursery for the heavens it must be put into order, the frightful ills of civilization be healed, the dreadful disorders of society be righted, and man be breathed out into the son of God. The magnificent aspiration of St. Paul is the ideal unto which all church work yearns—"Till we all come, (beggarly, diseased, vicious, malformed runts of humanity) in the unity of the faith, and of the knowledge of the son of God, unto a perfect man (manhood); to the measure of the stature of the fullness of Christ."

Such a church work must plainly be a task of education. And unto this form of philanthropy every labor of love for suffering humanity is coming round. The experience of all who grapple with the legion forms of social ill results in one conclusion. Prevention is better than

cure; and prevention is—education. Sanitarians, prison reformers, temperance advocates, charity administrators, pastors, all alike are joining in one cry—educate. We grow hopeless of making over again the wrongly made up, mishapen monstrosities charitably called men and women, and feel that the one hopeful work is in seeing that the unspoiled raw material, ever coming on, is better made up in the start. Given a true education and we may hope for a true manhood and womanhood, a true society growing steadily towards St. Paul's far off ideal. The Church's work would then seem to be that which the Master outlined in his parting word—"Go ye, disciple all nations;" teach men in the life of the perfect man, train them towards the ideal manhood;—a charge of education.

1. *Defects of the People's Schools.*

Education of one sort and another we have no lack of, but thoughtful people are coming to see, that which the wisest educators have known for no little time, that it is mostly very crude and raw. Along with the conviction that education is the solvent of the social problems, there is spreading fast and far the conviction that we have not yet educated the true education; that our present systems are viciously unsound and so are building up the old diseased body social instead of the new and healthy organism of the Coming Man. With all that is good in our People's Schools they seem lacking in certain vital elements. They fail to provide for a true physical culture, which, since health is the capital of life, is the prime endowment for every human being. They fail also to provide for any industrial training. Nearly all men and a large minority of women must earn their daily bread, and the majority of women must care for the bread their husbands earn. The great mass of men and women must be chiefly busied with manual work in the field, the factory or the house. To prepare this mass of men and women to do this necessary work successfully and happily, finding their bread in it honorably, and that bread of thought and sentiment on which the finer part of their beings live in the interest it calls forth—this would seem to be an essential part of a rational education for the common necessities of the common people; all the more imperative since the old time apprenticeships have disappeared. In the absence of this practical training all ranks of labor are crowded with incompetent "hands," and domestic economy is caricatured in most homes; a restless discontent with manual employments is pushing a superficially educated mass of men and women into the over full vocations supposed to be genteel, and storing up alumberous forces of anarchy among the workingmen; thus sapping health and wealth in the homes of the poor who must need both.

Then, to pass by other grave defects best behooving professional educators to speak of, there is a still more serious lack in our Common School system which the churches are naturally quick to feel. The

greatest minds have always united in the view so tersely expressed in Matthew Arnold's familiar phrase, "Conduct is three fourths of life." The end of all culture must be character, and its outcome in conduct. The State's concern in education is to rear virtuous, law-abiding, self-governing citizens. The Church's concern is not something different from the State's; it is the same plus something more. She too seeks to grow good subjects, only running their relation to Law up and on; men whose citizenship is in heaven. State and Church alike would nurture good men, for this world or the next. To this the Church believes with the State that moral culture is needful, but she believes also that religious culture is none the less needful. The churches feel the need of supplementing the education of the common schools with some ampler provision for moral and religious training. If the homes of the land were what they ought to be they would supply this lack. But because of the utter imperfection of education in the past, they are unfortunately far from being seminaries of character. Some other provision must be made.

2. *Inadequacy of Sunday Schools and Parish Schools.*

The churches have utilized a simple mechanism for moral and religious education in the Sunday-school. No word from one who owes so much to this institution can ever detract from its just honor. It has been and still is an indispensable provision for our present stage of development. It is doing a noble work which else were left largely undone. But its best friends are not blind to its limitations. The clergy generally are painfully aware of its utter inadequacy to the great task it has assumed. Superintendents and teachers feel that they are asked to make brick without being supplied with straw. For an hour or an hour and a half, sometimes two or three hours, on one day of the week, a crowd of children, often reaching into the hundreds, are gathered into one room, placed in the hands of a charging corps of volunteer teachers, mostly very young, animated generally with laudable motives, but too often painfully unconscious of the momentousness of the task they have lightly undertaken, and all untrained for the delicate work of soul fashioning. As a system of education in Christian character, such an institution is grotesquely inadequate. For that education must be chiefly a nurture, a tenderly cherished growth under the right conditions duly supplied; a training rather than an instruction, a daily not a weekly work. The ideal of such an education of course will be the story of the Perfect Man; a growth, gently nurtured, in a pious home, at the knee of a holy mother, through patient years; hastened to the flower, under the soft springtide of the soul, within the warmer atmosphere of the Temple, in the opening consciousness "Wist ye not that I must be in my Father's?" But again I say we are concerned with the unideal state of earth to-day, whereon homes are not like the Nazarite cottage and mothers are far below the stature of the great souled Mary.

What is to be done now? *Something*, plainly, the churches feel, and are sore perplexed as to what that something is to be. A portion of the churches seem inclined to try in some way to make the Common Schools attend more carefully to moral and religious education. But how to do it does not yet appear. The religious phase of this problem is beset with baffling perplexities. Others of the churches are tending in the direction of Parish Schools. But these cannot hope to compete with the State Schools in mental culture, and so must offer to the parents of the land the choice between a good general education with a defective moral and religious training, and a good moral and religious training (possibly) with a narrower and feebler general education. The average American will not long hesitate in that alternative, when he can relieve his conscience by falling back upon the Sunday-school. Our people are thoroughly committed to the system of State schools, and will not favorably view any apparent sectarian opposition to them. We need, not a system substituted for the State schools and benefiting only a small portion of the people, but, one supplementing the State schools and benefiting the whole people. Is such a system discoverable? And can such a system for moral and religious nurture be made to supplement the Common Schools also in the other defects alluded to, the lack of physical training and industrial education?

3. *Importance of Infancy.*

The most valuable period of childhood for formative purposes is unclaimed by the State. The richest soil lies virgin, un-preempted, free for the Church to settle upon and claim for the highest culture. It is no new secret that the most plastic period lies below childhood, in infancy proper. Thoughtful people have long ago perceived that the chief part of all human learning is wrought in these seven years; the greatest progress made, the largest acquisitions won, the toughest difficulties overcome. No pretentious culture won in later years is really half so wonderful as the almost unconscious education carried on in the period of infancy. Dame Nature is busy with her babes and has them at incessant schooling. From the first dawn of intelligence they are under an unceasing series of lessons, in form and color, in weight and resistance, in numbers and relations, in sound and speech. Every sense is being called into exercise, cultivated, refined. The perceptions are ever at work observing, comparing, contrasting. Mastery is being won over every physical power; the eye, the ear, the hand, the feet being trained into supple, subtle skill. The bewildering fingering of Rubenstein or Von Bulow is not a finer discipline than the games of the active boy.

The sentiments, the imagination, the reason, the conscience are undergoing a corresponding development in this period we think of as all idleness. Here and there we get hints of the reach of infant mind in its beautiful thoughts, its fine feelings, its ethical distinctions, its

religious musings. The veil lifts from the greatest of wonder lands, in which we all lived once and out from which we have passed through the waters of the river Lethe. We think lightly of the inner life of infancy because we know so little of it. We fancy that we are to teach our little ones religion. At the best we can only formulate the mystery which lies all round them, vague and nebulous but profoundly real. Below the best we succeed in botching and marring the divine growth going on within their souls, unseen by our dim eyes; in imposing our adult conceptions injuriously on souls unprepared for them; and so make the windows through which our sin-seared souls see light, the shutters closing the light off from those holy innocents whose inner beings, angel-wise, do always behold the face of their Father in heaven. Wordsworth's ode is the very truth of the spirit world. The garden of the Lord, where God himself walks amid the trees in the cool of the day, is behind us all; and our best hope is to climb round to it in the "lang last," as the seer visions in the far future of the race and of the individual; when having been converted and become as little children we enter once more the kingdom of heaven. For, as these words remind us, it is no less an authority than that of the Lord Christ that teaches us to view in childhood the spiritual ideal.

Infancy then, (the first seven years), is the most vital period for the formative work of a true education, whether we have regard to physical, mental or moral and spiritual development. Plato saw this long centuries ago. "The most important part of education is right training in the nursery." [Laws 1 : 643.]

As late as our greatest American theologian—the noblest of English theologians himself being the judge—this view reiterates itself with especial reference to the task of moral and religious culture the churches have in hand. Dr. Bushnell's "Christian Nurture" insists upon the prime importance of infancy.

4. *Educative Function of Play.*

If then the only period of childhood not foreclosed by the State be precisely that which is most hopeful for the true education, the education which aims for something like an integral culture, a fashioning of the whole manhood into health, intelligence and virtue buoyant with the love of God, the question becomes one of technique. How are we to utilize this most plastic but most delicate of periods? How teach and train the tender lives which seem unready for anything but play? All high and serious labor upon this period seems ruled out by the fractible nature of the material upon which we are to work. These fragile bodies can bear little fatigue, these tender minds can bear little strain, these delicate souls can bear little public handling without spoiling. "O, slow of heart to believe all that the prophets have written!"—must we not hear the Spirit of Truth still sadly whispering? Centuries since did not the teacher sent from God to the Greeks,

the wisest mind of the wisest people of antiquity, tell the world—if, having ears to hear, they would hear—the riddle of this Sphinx?

"Our youth should be educated in a stricter rule from the first, for if education becomes lawless and the youths themselves become lawless, they can never grow up into well conducted and meritorious citizens. *And the education must begin with their plays.* The spirit of law must be imparted to them in music, and the spirit of order attending them in all their actions will make them grow; and if there be any part of the state which has fallen down will raise it up again." [Republic 4: 425.]

"According to my view, he who would be good at any thing must practice that thing from his youth upwards, both *in sport* and earnest, in the particular manner which the work requires; for example, he who is to be a good builder, should play at building children's houses; and he who is to be a good husbandman, at tilling the ground; those who have the care of their education should provide them when young with mimic tools. And they should learn beforehand the knowledge which they will afterwards require for their art. For example, the future carpenter should learn to measure or apply the line in play; and the future warrior should learn riding, or some other exercise for amusement, and the teacher should endeavor to direct the children's inclinations and pleasures by the help of amusements, to their final aim in life. . . . The soul of the child in *his play* should be trained to that sort of excellence in which when he grows up to manhood he will have to be perfected." [Laws 1: 643].

Plainly the natural activity of infancy is play, and as plainly the only possible education in this period must be through play. This is precisely the method of Mother Nature. She teaches her little ones all the marvellous knowledge they master in infancy through pure play of body and of mind.

So far from play being, at all inconsistent with learning, the best work in education does in fact take on the character of play. A critic as unsentimental as Mr. Herbert Spencer lays down the law that all education, in so far as it is true, tends to become play. He tests all methods by this criterion—is it task work or is it to the child as good as play? It is our ignorance of child nature, our poverty of invention, our mechanicalness of method which leave learning mere work. All learning ought to be spontaneous, joyous. Calisthenics is turning into a semi-dancing, to the music of the piano; natural sciences are coming to be taught through excursions in the field and wood, and by experiments in the laboratory; the dry drill of languages is brightening into the cheery conversation class; the catechism in the Sunday school is yielding room for the music of hymns and carols. There is nothing incompatible between the merry play of the nursery and the school into which we would turn it, if only we can be cunning enough to devise a subtle illusion wherein as the children think they are only playing we shall see that they are also learning. Leaving them their free, sponta-

neous, natural impulses of playfulness, we may then lead these impulses up into a system which shall, with benign subtlety, unwittingly to the children, school them in the most important of knowledges, train them in the most valuable of powers, fashion them into the most precious of habits, open within them the deepest springs of eternal life. Only for this finest and divinest of pedagogies we must, as the greatest of teachers has taught us, get low down to the plane of the little ones, and ourselves become as children, that we may enter the kingdom of heaven. For as Sir William Hamilton, and long before him Lord Bacon, pointed out, childlike docility of soul is the condition of entering into that province of the kingdom of heaven which is truth, as well as into that which is goodness. the secret of philosophies and sciences as of theologies and life. To construct the true system of child-schooling we must be humble enough and wise enough to go to Mother Nature's Dame Schools and learn her science and art of infantile pedagogy. If some genius, child-hearted, should seriously set himself to study sly old Mother Nature in her most trivial actions, patiently watching her most cunningly concealed processes, he might steal upon her thus and catch the secret of the Sphinx's nurturing by play, and might open for us the ideal education for the early years of childhood. And this is just what Fröbel did. With unwearied patience and in the very spirit of this childlike teachableness he studied the plays and songs of mothers and nurses and children left to their own sweet will, till divining at last the principles underlying these natural methods he slowly perfected the kindergarten; verifying it by faithful personal experiment and bequeathing to the generations that should come after, the child-garden, the sunny shelter wherein in happy play the bodies, minds and souls of the little ones should beautifully grow out into health, intelligence and goodness.

5. *Purifying Influences of Happy Play.*

Visitors in a kindergarten watch its occupations and leave it with the somewhat contemptuous criticism—oh! its all very nice and pleasant, a very pretty play.

Were this all, the Kindergarten might enter a strong plea on its own behalf. In the foul tenements and the dirty streets and alleys of our great cities the tainted air is sapping the vitality of the children, poisoning their blood, sowing their bodies with the seeds of disease, and educating the helpless hosts who crowd every market place of labor, unfit physically to contend in the struggle for existence. In these dull and depressing surroundings a gradual stupefaction is stealing over their minds, preparing that unintelligent action wherein those whom Carlyle called "The Drudges" are taking their place in society as the human tenders of our super-human machines. In the sad and somber atmosphere of these homes, whose joylessness they feel unconsciously, as the cellar plant misses the light and shrivels and pales, the inner spring of energy and its strength of character, the *virtus* or virtue of the

human being relaxes, and their souls become flabby and feeble. Lacking the sunny warmth of happiness in childhood they lack through life the stored up latencies of spiritual heat which feed the noblest forces of the being. "We live by admiration, joy and love," Wordsworth says; which implies that we may die by joylessness.

True, the child nature will not wholly be crushed out, and in the most squalid so-called "homes" in the saddest streets it will play in some-wise, though it is literally true that not a few have their playfulness smothered within them. But what play! How dull and dreary, how coarse and low,—imitation, as the great Greek said of many of the stage-plays of children of a larger growth, "of the evil rather than of the good that is in them." A veritable mis-education in play, as all who are familiar with the street plays of our poor quarters too sadly know, copying the vile words and brutal manners which are the fashion of these sections, feeding the prurient fancies which Mr. Ruskin says are the mental putrescence gendered of physical filth in the over-crowding together of human beings. The play not as of the children of the Father in Heaven but as of the abducted little ones of the Heavenly Father, reared in the purlieus of their false father the Devil. So that there is a vast deal of philosophy in the remark contained in a Report of a certain Children's Asylum in London, to the effect that the first thing the matron found it necessary to do with many of the waifs brought into the Home was to teach them to play!

If only the little ones in their most susceptible years are gathered in from harmful surroundings, are shielded from scorching heats and chilling winds, are warded from the wild beasts that lurk around the valleys where the tender lambs lie, though in pastures dry and by turbid waters; if only, fenced in thus from the hearing of harsh, foul words, and from the seeing of brutalizing and polluting actions, they are left for the best hours of each day to disport themselves in innocent and uncontaminating happiness amid these "pretty plays," it would be an inestimable gain for humanity. For thus, in its native surroundings, the better nature of each child would have a chance to grow, and the angel be beforehand with the beast, when, not for an hour on Sundays, but *always*, their angels do behold the face of the Father in Heaven.

The Lord God made a garden, and there he placed the man. So the sacred story runs, deep-weighted with its parable of life. A garden for the soul, bright and warm in soft, rich happiness, sunning the young life with "the vital feelings of delight"—this is the ideal state, or as we now phrase it the normal environment, for child growth. As much of the conditions of such a child-garden as can be secured in "this naughty world" is the first desideratum for that education which looks on towards the second Adam, the perfect manhood, the measure of the stature of the fullness of Christ. To open such Child Gardens and to place therein loving, sympathetic women to mother their plays and keep them sweet

and clean and gentle, this were to do for the growth of the Christ Child a work worthy of the Christian churches.

But this is far from all the good of the Child Garden. It is indeed only its outer and superficial aspect, in which, even before its most carping critics, who know not what they say and so are forgiven, Wisdom is justified of her children. Underneath these "pretty plays" there is a masterly guidance of the play instinct in the direction of the wisest and noblest culture. They are faithful reproductions of Mother Nature's schooling in play, and every part of the carefully elaborated system has a direct educative value in one of the three lines in which, as already indicated, our State system seems most defective; all three of which, in differing degrees bear upon that culture of character with which the Church has need to busy herself, in disciplining men into the perfect manhood of Christ.

6. *Physical Training of the Kindergarten and its Bearing on Character.*

The kindergarten plays form a beautiful system of calisthenics, adapted for tender years, and filled out with the buoyancy of pure sportiveness. The marching, the light gymnastic exercises, the imitative games, with the vocal music accompanying them, occupy a considerable portion of the daily session in an admirable physical culture. If ordinary attention is paid to ventilation, and the room be, as it ought to be, a sunny room, guarded against sewer gas and other "modern conveniences," this physical culture ought to have a most positive and beneficent influence on the health of the children. If a good substantial dinner is provided for them, one "square meal" a day added to the pure air and judicious exercise ought to lay well the first foundation, not alone of material, but of moral success in life. Health is the basis of character as of fortune. There is a physiology of morality. Some of the grossest vices are largely fed from an impure, diseased and enfeebled physique. Drunkenness, especially among the poor, is to a large extent the craving for stimulation that grows out of their ill-fed, ill-housed, ill-clothed, over-worked, unsunned, sewer-poisoned condition. Lust is intensified and inflamed by the tainted blood and the over-tasked nervous system. Purity of mind grows naturally out of purity of body. Physiologists understand these facts far better than ethicists. Then, too, lesser vices are in their measure, equally grounded in abnormal physical conditions. Faults of temper, irritability, sullenness and anger are intimately connected with low health, the under vitalized state which characterizes the city poor.

Perfection of character implies a happy physical organization, or that masterfulness of soul which is the rarest of gifts. Moderate appetites, a serene disposition, generous feelings, with their fellow excellences, may be the victory of the exceptional saints; but they may also be the natural endowment of the healthy common people. A harmonious body will sublimate the finer qualities of the soul. In man, as

in the animals, when we see such physical organizations we look to find such moral natures. Axiomatic as this is, it none the less needs to be reiterated in the ears of moral and religious teachers. To claim this is to raise no question concerning the relative priority, in genesis or in importance, of body or mind. Even if the body be, as I certainly hold, the material envelope drawn around the spirit, molded and fashioned by the quality of the soul; and the prime concern be therefore with the vital energy and purity of the spirit; still according to the materials supplied in food and air, will the body thus organized be determined, and its reflex influence tell imperiously upon the inner being. In striving to grow healthful souls we must, to this very end, grow healthful bodies. While feeding assiduously the forces of conscience and affection and will, we must largely feed them indirectly, by filling the physical reservoir on which these virtues need most draw with sweet, clean, pure, full tides of life. The Church must learn a lesson from its Master, and be at once Good Physician and Merciful Savior; restoring health as well as remitting sin. And the beginning of this dual work seems to me to lie in some such system of infantile physical nurture, carried on under the hame and in the spirit of the Lord Jesus Christ. Our churches are all more or less busied with feeding the hungry, and otherwise caring for the bodies of the poor. Will it not tell more on the work of saving men out of sin to put the money spent in alms to adults—largely misapplied and nearly always harmful to the moral fiber—into a culture of health for the children?

7. *Industrial Training of the Kindergarten and its Bearing on Character.*

The kindergarten plays form a most wise system for culturing the powers and dispositions which lay the foundation for successful industrial skill; and this also bears directly upon the supreme end of the Church's work—the turning out of good men and women.

The fundamental position of the kindergarten in a system of industrial education is recognized in Germany, and must soon be perceived here. The natural instinct of childhood to busy itself with doing something, its spontaneous impulse to be making something, is in the kindergarten discerned as the striving of that creative power which is mediate in man as the child of God. It is utilized for the purposes of education. Pricking forms of geometrical figures and of familiar objects on paper, weaving wooden strips into varied designs, folding paper into pretty toys and ornaments, plaiting variegated strips of paper into ingenious and attractive shapes, modeling in clay—these, with other kindred exercises, "pretty play" as it all seems, constitute a most real education by and for work. By means of these occupations the eye is trained to quickness of perception and accuracy of observation, the hand to deftness of touch and skill of workmanship, such as a child may win, the sense of the beautiful is roused and cultivated, the fancy fed and the imagination inspired, the judgment exercised and strengthened, original-

ity stimulated by often leaving the children to fashion their own designs, while habits of industry are inwrought upon the most plastic period of life, and the child accustomed to find his interest and delight in work, and to feel its dignity and nobleness. How directly all this bears upon the Labor Problem, the vexed question of philanthropy, is patent to all thoughtful persons. Every market place is crowded with the hungry host bitterly crying "no man hath hired us," utterly unconscious that no man can hire them save as a charity. For skilled workmen and work-women there is always room in every line. Employers are importing trained work people in most industries, while all around lies this vast mass of people who never were taught to find the pride and pleasure of life in doing thoroughly their bit of daily work.

Simply as a question of the prevention of suffering, the immediate step to be taken by those who would wisely help their poorer brothers is the provision of schools for technical training in the handicrafts, such as exist notably in Paris and in parts of Germany. And as the place to begin is at the beginning, any attempt to construct such a system of industrial education should start with the training of early childhood in the powers, the habits and the love of work, as in the Kindergarten. Miss Peabody's open letter to Mrs. Elizabeth Thompson arguing for the Kindergarten as a potent factor in the solution of the Labor Problem was thoroughly wise. In so far as education solves the problem, the Kindergarten is the first word of the answer yet spelled out.

But the Labor Problem is not only the dark puzzle of want, it is, in large measure also, the darker puzzle of wickedness. Want leads to very much of the wickedness with which our courts deal. The prevention of suffering will be found to be the prevention of a great deal of sinning. How much of the vice of our great cities grows directly out of poverty, and the lot poverty finds for itself. Drunkenness among the poor is fed not only from the physical conditions above referred to, but from the craving for social cheer left unsupplied in the round of long, hard work by day, and dull, depressing surroundings by evening. Who that knows anything of the most pitiable class our communities show does not know whence and how their ranks are chiefly recruited. Of old the fabled city, to save its homes from being devoured, chose its fairest, noblest and best to offer up in propitiatory sacrifice, and bound Andromeda to the rocks a victim for the monster of the sea. Our cities send press-gangs through the humbler quarters, entrap their hungry daughters with baits of food, their struggling work girls, mis-educated to the ambition of becoming ladies, with seductive snares of ease and luxury and gentility, and bind their poor maidens to the rocks of pitiless publicity with chains forged from poverty, welded in famine, and riveted with sham pride; and thus, so say our wise men, preserve our homes intact. To eke out the insufficient wages of unskilled work there is one resource for working girls. To realize the day-dream of the fine lady there is the whispered temptation of the

Spirit of Evil. If the church would preserve the virtue so earnestly inculcated upon its Sunday-school children, it must not rest with inspiring the right spirit, it must impart the power to fashion the right conditions for virtuous life. It must not only teach the children to pray "Lead us not into temptation;" it must train them so as to lead them out of temptation.

Nor is it only a negative good thus won for character in laying the foundations of industrial education. The more manly a boy is made, the stronger he becomes for all good aims, the larger the store of reserved forces on which he can draw if he really seeks to win a noble character. The more of "faculty," as our New England mothers called efficiency, a girl is endowed with, the robuster is her strengthfulness of soul; every added power of being garrisoning her spirit with a larger force for the resistance of evil. The mastery of the body, the culture of mental and moral qualities carried on in the process of developing a skilled worker, finding delight and pride in doing the daily work well, help mightily towards the supreme end of life. Patience, perseverance, strength of will, sound judgment, the habit of going through with a thing—these all tell on the great job the soul takes in hand. A number of years since Cardinal Wiseman's lecture on *The Artist and The Artisan* called the attention of the public to the necessity, not only on economic but on ethical grounds, of investing labor with dignity and clothing it with delight; of filling out the common tasks of the artisan with the spirit of the artist, and thus transfiguring manual labor into a spiritual education. Mr. Ruskin has been for years preaching sternly this new gospel. He finds in it a clue to the discontent and consequent demoralization of the mass of our unintelligent and thus uninterested labor, which turns from its ordained springs of daily joy, finding them empty, to drink of the turbid streams which flow too near to every man.

Again the ancient parable speaks unto us. In the garden the Lord God placed the man *to dress it and to keep it*. The divine education of man is through some true work given him to do. While he does that well, finding his delight in it, all goes well. Sin enters when, discontented with the fruit that springs up beneath his toil, he covets that which grows without his toil. The use of the world as abusing it, in drunkenness and lust and every prostitution of natural appetite, is found in the classes whose joy is not in their work, either as having no work to do, or as despising that which is necessarily done.

One of the finest and healthiest creations of the lamented George Eliot was Adam Bede, the carpenter whose work-bench was his lesson-book, whose daily tasks were his culture of character, and whose common labor of the saw and chisel fashioned thus a noble manhood. Is not this the inner meaning of the fact that the world's Savior came not as the princely heir of the throne of the Sakya-Munis, in the splendid palace of the royal city of Kapilavastu, but as the carpenter's son in

the cottage of Nazareth? So that again we see the need that the churches should make a Child Garden, and place the infant Adams therein to dress it and to keep it.

8. *Moral Culture through the Social Laws of the Kindergarten.*

And thus we come at last to the *cruz* of the case. The Kindergarten is a system of child occupation, a curriculum of play, looking straight on to the supreme end of all culture—character; a child-garden whose fruitage is in the spirit-flowering induced therein, beautiful with the warm, rich colors of morality, fragrant with the aromatic incense of religion. It is essentially a soul-school, reproducing on a smaller scale God's plans of education drawn large in human society.

The little ones just out of their mother's arms are gathered into a miniature society, with the proper occupations for such tender years, but with the same drawing out of affection, the same awakening of kindly feeling, the same exercise of conscience in ethical discriminations, the same development of will, the same formation of habits, the same calling away from self into others, into the larger life of the community, which, in so far as civilization presents a true society, constitutes the education of morality in 'Man writ large.' Morality is essentially, what Maurice called it in his Cambridge Lectures, "Social Morality."

An order is established round about the little ones, environing them with its ubiquitous presence, constraining their daily habits, impressing itself upon their natures and moulding them while plastic into orderliness. Certain laws are at once recognized. They are expected to be punctual to the hour, regular in coming day by day, to come with washed hands and faces and brushed hair, to be obedient to the Kindergarten etc. A sense of law thus arises within their minds. It steals upon them through the apparent desultoriness of the occupations, and envelopes their imaginations in that mystery of order wherein, either in nature or in man, is the world-wide, world-old beginning of religion; while moulding their emotions and impulses into the habitudes of law wherein is the universal beginning of morality.

All of the special habitudes thus induced tell directly and weightily upon the formation of character; so much so that it is unnecessary to emphasize the fact, except perhaps in the case of the habit of cleanliness and the care of the person in general. "Cleanliness is next to godliness" ran the old saw, with a wisdom beyond the thought of most of those who glibly quote it in their missions of charity to the homes (?) of poverty, wherein to bring any true cleanliness needs nothing less than a new education. Cleanliness is essential to health, the lack of which saw, as already hinted, has so much to do with the temptations of the poor. It is equally essential to that self respect wherein ambition and enterprise root, and out of which is fed that sense of honor which so mightily supports conscience in the cultured classes. It is also, under the all-pervading law of correspondences which Swedenborg has

done most to open, inseparably inter-linked with purity, the cleanliness of the soul. Physiology and psychology run into each other undistinguishably in a being at once body and spirit, so that the state of the soul is expressed in the condition of the body, and is in turn largely determined by it. To care for the purity and decency of the temple used to be priestly service. To care for the temple of the Holy Ghost still should be viewed not only as the task of the sanitarian sexton but as the charge of the spiritual priesthood; not a policing of the building but a religious service in the building, an instruction in purity, a worship of the Lord and Giver of Life.

9. *Moral Culture through the Social Manners of the Kindergarten.*

In this miniature society there is a school of manners. One smiles in reading the account of the back-woods log school-house where the gawky lad Abraham Lincoln was taught manners. But indeed is not this bound up with any good training of character? The noblest schools of manhood have always laid great stress upon manners; whether it has been the Spartan discipline of youth in respect to their elders, through every attitude, as the expression of that reverence which they felt to be the bond of society; or the training of noble lads in the days of Chivalry to all high bred courtesy and gentle-manliness, as the soul of the true knight whose motto should be *noblesse oblige*. Goethe in his dream of the ideal education, in 'Wilhelm Meister,' made the training of youth in symbolic manners a conspicuous feature. So great a legislator as Moses was not above ordering concerning the manners of the people in his all embracing scheme of State education; "Ye shall not walk in the manners of the nations whom I cast out from before you." So scientific a critic as Herbert Spencer finds in manners the outcome of a people's social state, *i. e.* of its moral state. True, the manners may be the superficial crust, the hardened conventionalities which neither express nor cherish the inner spirit, but so may ritual religion, the manners of the soul with God, become wholly formal and dead. Nevertheless we do not decry the ritual of religion, nor should we any more depreciate the ritual of morality, manners. The aim of the true educator should be to find the best ritual of morality and spiritualize it; present it always lighted up with the ethical feeling of which it is the symbolic expression. The homes of really cultured and refined people carry on this work, among the other educational processes which Emerson says are the most important as being the most unconscious. For the children of the very poor, whose homes are rough and rude, unsoftened by grace, unlighted by beauty, uninspired by an atmosphere of gentleness, unadorned by living patterns of cultured courtesy, the need is supplied in the Kindergarten, the society of the *petite monde*. Herein the little ones have before them daily, in the persons of the Kindergartner and her assistants, a higher order of cultivation, all whose ways take on something of the refine-

ment that naturally clothes the lady; and, seen through the atmosphere of affection and admiration which surround them, are idealized before the little ones into models of manners, which instinctively waken their imitativeness and unconsciously refine them and render them gentle, a very different thing from *genteel*. To the Kindergartner is drawn the respect and deference which accustom the children to that spirit which a certain venerable catechism describes as the duty of every child; an ideal we may pray not yet wholly antiquated in these days of democracy, where every man thinks himself as good as his neighbor and a little better too, if the hierarchy we find in nature is still any type of the divine ordinations or orderings of society: "My duty towards my neighbor is . . . to love, honor and succor my father and mother, to honor and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors and masters, to order myself lowly and reverently to all my betters."

Among themselves in the daily relations of the Kindergarten, in its plays and games, the children are taught and trained to speak gently, to act politely, to show courtesy, to allow no rudeness or roughness in speech or action. The very singing is ordered with especial reference to this refining influence, and its soft, sweet tones contrast with the noisy and boisterous singing of the same class of children in the Sunday-school not only æsthetically but ethically.

The importance given to music in the Kindergarten, where everything that can be so taught is set to notes and sung into the children, is the carrying out of the hints given by the greatest thinkers, from Plato to Goethe, as to the formative power of music. One who knows nothing of these hints of the wise, and who had never reflected upon the subject, in watching a well ordered Kindergarten would feel instinctively the subtle influence of sweet music in softening the natures of the little ones, in filling them with buoyant gladness, in leading them into the sense of law, in harmonizing their whole natures. I remember a late occasion when I was profoundly impressed with this and felt the words of the masters, long familiar to me, open with unsuspected depth.

10. *Moral Culture in the Nurture of Unselfishness.*

In this miniature society there is a schooling in all the altruistic dispositions,—to use the rather pretentious phraseology of our later ethical philosophers, in lieu of any better expression—an education of the individual out of egoism, self-ism and the selfishness into which it rapidly runs; an instruction in the principles, and a training in the habits of those duties each one owes his neighbor, which constitute morality. As in the association which civilization begins, and in whose increase civilization develops, so in this miniature society, individualities are brought together from their separate homes in a common life, a community whose occupations, aims and interests are one; where the

pleasures of each one are bound up with the pleasures of his fellows, his own desires limited by the desires of his playmates, his self-regard continually brought into conflict with the resistance offered by the self-regard of others, and he is taught to exercise himself in thinking of his companions and to find a higher delight than the gratification of his own whims in the gratification of others' wishes. The law of this little society is the Golden Rule. This law is made to seem no mere hard imposition of a Power outside of them which they are painfully to obey, but the pleasant exposition of the Good Man within them, the law written in their hearts, which they can happily obey, finding that indeed "It is more blessed to give than to receive." The little ones are accustomed in their plays to consult each other's wishes and to subordinate their individual likings to the liking of some friend. "What shall we play now?" says the Kindergartner; and up goes the hand of some quick moving child—"Let us play the farmer." "Yes, that would be nice, but don't you think it would be still nicer if we were to ask Fanny to choose? She has been away you know, and looks as though she had a little wish in her mind. I see it in her eyes. Would n't it be the happiest thing for us all if we let our dear little sick Fanny choose?" And this appeal to the generosity and kindliness instinct in all children, but repressed in all from the start by the barbarism into which the neglected nursery runs and unto which the competitive school system aspires, draws forth the ready response, "Oh! yes, let Fanny choose." Thus the little ones have their daily lesson, changing form with each day, but recurrent in some form on every day, in the meaning of the Master's word and the spirit of his life.

By the side of Johnny, who is bright and quick and is finishing his clay modeling easily, sits Eddie, who is slow of mind and dull of vision and awkward of hand and can't get his bird's nest done. The Kindergartner can of course help him, but a whisper to Johnny sets his fingers at work with Eddie's in the pleasure of kindly helpfulness, and the dull child is helped to hopeful action, while the bright child is helped to feel his ability a power to use for his brother's good. If any joy or sorrow comes to one of the little company it is made the occasion of calling out the friendly and fraternal sympathy of all the child community. "Have you heard the good news, children? Mary has a dear little baby brother, ever so sweet, too! Aren't we all glad?" And every face brightens and all eyes sparkle with the quick thrill of a common joy. "Poor dear little Maggie! Isn't it too bad! Her papa is very sick and she can't come to Kindergarten to-day. She is sitting at home, so sad, because her papa suffers so much and her mamma is so anxious. Don't we all feel sorry for her? And sha'n't we send word to her by Bessie, who lives right near her, that we all feel so sorry, and that we hope her papa will soon be well?"

Scarcely a day passes without some such occasion of calling out the sympathies of the individual children into the feeling of a larger life in common, in which they are members one of another and share each

other's joys and sorrows. "Bear ye one another's burdens and so fulfill the law of Christ," may not be written upon the walls of the Kindergarten, but is written, day by day, in living lines upon the inner walls of those temples of the Holy Ghost, where it is read by the Spirit.

11. *Moral Culture through a Life, Corporate and Individual.*

In manifold ways each day also brings opportunities of impressing upon the little ones the mutually limiting rights of the members of a community, the reciprocal duties each one owes to every other one with whom he has relations, and to enforce the lesson, "No man liveth unto himself." A sense of corporate life grows up within this miniature community, which floats each life out upon the currents of a larger and nobler life. Each action shows its consequences upon others, and thus rebukes selfishness. Each little being is bound up with other beings, with the whole society, and his conduct affects the rest, changes the atmosphere of the whole company. Injustice is thus made to stalk forth in its own ugliness, falsehood to look its native dishonor, meanness to stand ashamed of itself in the condemning looks of the little community. Justice rises into nobleness, truth into sacredness, generosity into beauty, kindness into charming grace as their forms are mirrored in the radiant eyes of the approving company. That very deep word of the Apostle, "Let him that stole steal no more; for we are members one of another," grows in such a child community, a living truth, a principle of loftiest ethics; and in the sense of solidarity, the feeling of organic oneness, the highest joy of goodness and the deepest pain of badness becomes the perception of the influence, mysterious and omnipotent, which each atom exerts on the whole body, for weal or for woe, in the present and in the future.

And into this topmost reach of social morality the little community of the kindergarten begins to enter, blessing the individuals and preparing the soil for a higher social state, that life in common of the good time coming.

This social morality is cultured at no cost of the individuality. The sense of a life in common is not made to drive out the sense of a life in separateness, in which each soul stands face to face with the august Form of Ideal Goodness, to answer all alone to the Face which searches him out in his innermost being, and wins him to seek Him early and to find Him. The true Kindergarten is very scrupulous about lifting the responsibility in any way from the conscience of the child. In these appeals to the better nature of all, it is that better nature of some child which is left to decide the question, only helped by the way she puts the case. Even in a case of disobedience to her command she is careful not so much to be obeyed as to be obeyed by the self-won victory of the little rebel, who is given time to get over his sulk and to come to himself, and so to arise and say, in his own way, "I have sinned." Nothing in the whole system is more beautiful than this effort to have the child conquer himself.

The appeal is always through the sympathies, the affections, the imagination to the sense of right in each child, to the veiled throne where silent and alone Conscience sits in judgment. Only it is an appeal carried up to this final tribunal by the persuasive powers of social sympathy, the approbation of one's fellows, the judgment in its favor already pronounced by speaking faces and glowing eyes. As society affords the sphere for the development of conscience, so it furnishes the most subtle and powerful motives to conscience, and the individual life is perfected in the life in common.

12. *Moral Culture through an Atmosphere of Love.*

An atmosphere of love is thus breathed through the little society of the Kindergarten under which all the sweetness and graciousness of the true human nature, the nature of the Christ in us, opens and ripens in beauty and fragrance. All morality sums itself up into one word—Love. "Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

To teach children to really love one another, to feel kindly, generous, unselfish dispositions towards each other, and to act upon those dispositions, is to write the whole code of conduct in the heart. And plainly this is not a matter for mere precept. It is not to be effected by the most eloquent exhortations of Sunday-school teachers or of pastors. It is a spirit to be breathed within the very souls of the little ones in their tenderest years, from an atmosphere charged with lovingness. This is what makes a loving mother in the home the true teacher of character in the true school, vastly more influential than the most perfect Sunday-school or the most wonderful church. And the Kindergarten is only a vicarious mothering for those whose homes lack this divine nurturing, a brooding over the void of unformed manhood and womanhood by a loving woman, bringing order out of the chaos and smiling to see it "very good." Nothing that can help this quickening of love is neglected in the Kindergarten. The daily work is wrought with some special aim in view, some thought of affection in the heart. It is to be a gift for father or mother, brother or sister, aunt or uncle, perhaps, unknown to them, for Kindergarten or for pastor.

As I write I lift my eyes to look at a horse pricked out on white paper and framed with pink paper strips, wrought, with what patient toil of loving fingers, by the cutest of little darkies, the baby of our Kindergarten, for his pastor; and duly presented—not without being lifted high in air and kissed most smackingly—to me on our last Christmas celebration. Thus the daily toil weaves subtle fibres of affection around the heart, models the soul into shape of gracious love.

All this beautiful moral culture is wrought through the happy play of the Child-Garden, with a minimum of talk about the duty of these simple virtues and with a maximum of influences surrounding the children to make them feel the happiness and blessedness of being good. The atmosphere is sunny with joy. The constant aim of the Kindergarten is to fill all with happiness. Cross looks and hard words are banished. The law of kindness rules, the touch of love conquers. No work is allowed to become a task. It is all kept *play*, and play whose buoyancy each child is made to feel inheres in the spirit of kindness and affection and goodness which breathes through the Kindergarten. They are all trying to do right, to speak truth, to show kindness, to feel love, and *therefore* all are happy. Now to be thoroughly happy, overflowing with happiness, happy with a warmth and cheeriness that lights up life as the spring sun lights up the earth, this is itself a culture of goodness. It is to fill these tender beings with stores of mellow feeling, of rich, ripe affection which must bud and blossom into the flowers of the goodness which are briefly comprehended under the one name of Love.

"Virtue kindles at the touch of joy,"

wrote Mrs. Browning, knowing well whereof she wrote. Joyousness pure and innocent and unselfish, overflowing all around like the rich gladness of the light, is the very life of the children of God. "Thou meetest him *that rejoiceth* and worketh righteousness." The "vital feelings of delight," of which Wordsworth spake, feed the vital actions of righteousness, in working which God is met. The happiness the little ones have, whose angels stand ever before the face of their Father in Heaven, to become like whom is to enter even here the Kingdom of Heaven, must be something like the pleasures which are at God's right hand for evermore, a joy which expresses and which feeds the purity and the goodness of the children of the Heaven-Father.

Is not an institution which provides for the cultivation of such social morality, under such an atmosphere of sunny joy, a true Child Garden, for the growth of the soul and its blossoming in beauty?

13. *Religious Culture in the Kindergarten.*

What is thus true of the Kindergarten as a school of morality is equally true of it as a school of religion. In carrying on such a culture of character as that described above, the Kindergarten would be doing a religious work even though no formal word were spoken concerning religion. It would be culturing the spirit out of which religion grows.

Love is the essence of religion. All forms of religion in their highest reach express this. Christianity positively affirms it. The very being of the Source and Fount of all spiritual life is essential love; "God is Love." He who manifested God to man summed the whole law in two commandments, the dual-sphered forms of this life of love in man—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy

neighbor as thyself." In the order of nature, love to our neighbor precedes and prepares for love to God. Mother and father, brother and sister awaken love in us, drawing it out toward themselves, and thus educating the soul to flow up in love unto the life of which these earthly affections are seen to be but the shadows. Human affections are the syllables which when put together spell out the love of God. They are the strands which twine together into the "bands of a man, the cords of love" wherewith,

"The whole round earth is every way bound by gold chains about the feet of God."

They are pulse beats in the earthly members of the Eternal Life which

"Throbs at the centre, heart-heaving alway;"

the Life

"Whose throbs are love, whose thrills are songs."

The love of the dear ones in the home is not something other than the love of God, to be contrasted or even compared with the love we cherish towards the Father in Heaven; it is part of that love, its lower forms, through which alone we climb up to a St. Augustine's passionate "What do I love when I love Thee, O my God?" "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Every true love is the respiration from the soul of man of the inspiration of God Himself, the Essential and Eternal Love. Could the Church succeed in making its members so live that it should again be said—"See how the Christians love one another"—the world would own a new inspiration of religious life, a new revelation of religious truth. If the Kindergarten succeeds in making a child-society, filled with gentle, kindly affection, pervaded with the spirit of love, we should rest persuaded that herein it was working the "preparation of the heart" for the higher love, to open duly in the Temple consciousness—"Wist ye not that I must be in my Father's;" because in the flowing up of these springs of human love we should recognize, deep down below consciousness, the tiding of the Eternal Love, the well of water springing up within them unto everlasting life.

But indeed there need be no lack of direct words of the Heavenly Father and to Him, such as make up what we ordinarily think of as religious education. The Kindergarten provides for a natural child religion, in its talks and songs and simple prayers. In the games wherein the little ones are familiarized with the processes by which man's wants are supplied, their minds are led up to see the Fatherly Love which thus cares for the children of earth. Awe, reverence, worship, gratitude, affection are suggested and inspired, and the child soul is gently opened towards the Face of Holy Love shining down over it, casting its bright beams deep within the innocent mind in thoughts and feelings we dimly trace. Of this speech about God there is a sparing use, according to the wisdom of the truest teachers.

George McDonald tells how Ranald Bannerman's father never named GOD, till one rare, high moment, when nature spread her spell

of gladsome awe, and invited the utterance of the ineffable name and the revelation the marriage of word and work should make.

Glib garrulity about God is the vice of most religious teaching, "falsely so called," the bungling job-work of spiritual tyros who never should be set upon so fine a task as the culture of the soul. The simple child-songs, full of the spirit of religion, with so little about it, delicately uplifting the thought of the little ones to the Fatherly Goodness; the sacred word of child-hearted prayer in its one perfect form, "Our Father who art in heaven,—" as the old rubric would have ordered it, "said or sung" in the opening of the daily session; envelop the Kindergarten in a gracious sense of God, subtle as the atmosphere, and like it pervasive and all inspiring. Fröbel was profoundly religious himself, and sought to make his new education above all a true religious culture. If it had stopped short of this it would have been to him maimed and mutilated. But he was too humbly true to Nature's mothering to spoil, in trying to improve, her gentle, quiet, unobtrusive ways of opening the child soul to God. He knew that the crowning consciousness of God in the child soul must bide its time, and cannot be forced without deadly injury. He knew that the twelve years in the home go before the hour in the temple; are the rootings for that beautiful flowering.

To create such an atmosphere around the tender buds of being, and enswathe them ere they consciously open to know God with the felt presence of a Fatherly Goodness; to teach the little ones their duties one to another as brothers, in such wise that they shall come to recognize them as the mutual obligations of the common children of this Fatherly Love; to guide their inquiring minds to see through all the law and wisdom and beneficence of nature the care of this Fatherly Providence; to lift their tiny hands in simple, daily prayer to this Fatherly Worshipfulness—is not this a beautiful culture of essential religion in its child stage?

14. *This Complete Child Culture the Foundation of Church Work.*

Combining this physical, intellectual, industrial, moral and religious culture, does not the Kindergarten become a veritable Child-Garden, where the tender saplings of the Heavenly Father are well started towards symmetric, rhythmically rounded wholeness, or holiness? Is it not the cradle for the Christ Child, the infancy of the Coming Man, in whose unspoiled childhood growing normally towards perfection "The White Christ," as the Norsemen call him, the pure, clean, holy Image of the Father in the Son, is to be "formed in" men, to be "born in" them, till "we all come to a perfect man, to the measure of the stature of the fullness of Christ?"

I make no exaggerated plea for the Kindergarten. To its defects and limitations I am not wholly blind. Its imperfections, however, are not serious, its limitations are no valid objection to it. It is confessedly only a stage in education, not a complete system. But that

stage is the all important one of the foundation. True—"and pity 'tis, 'tis true"—we have no series of such Child-Gardens, transplanting the children, stage by stage, after Nature's plans, on into manhood and womanhood. After this fair beginning we have to transfer them to schools wholly uncongenial, not only to the best life of body and mind, but alas! of the soul also; where competition and rivalry, selfish ambition for priority of place, hard law and a stern spirit, chill and deaden the life so graciously begun, and prepare the children for the false society of strife and selfishness, "the world" which "if any man love, the love of the *Father* is not in him." Nevertheless, the foundation of the true education must be laid, in the assurance that it well laid the life will plumb somewhat squarer, and that upon it, shaped and ordered by its better form, string by string, the layers of the nobler education must rise, lifting humanity towards that blessed society yet to be upon the new earth over which the new heavens arch. Its mechanism, however wonderfully wise, truly carries within it no such regenerating power unless a living soul vitalizes it. As a mechanism, it seems to me the most perfect the world has known. But the finest thing about it is the imperious demand it makes for a true personality at the centre of its curious coil. No other system of education is so insistent upon the necessity of a soul within the system, depends so absolutely upon the personal influence of the teacher, and recognizes this subordination of method to spirit so frankly. It claims for itself that its mechanism provides a true means for the exercise of personal influence upon the lives of the little ones, prevents the waste of mis-directed effort, and the worse than waste such labor always leaves. It then seeks out and trains the true mothering woman, sympathizing with children, drawing out their confidence and affection, apt to teach, quick to inspire, an over-brooding presence of love, creative of order in the infantile chaos. The machinery can be worked in a woodenish way by any fairly intelligent woman. It can be successfully worked to accomplish its grand aims only by a noble woman, a vitalizing personality. The Kindergarten is the wonderful body of culture whose animating soul is the Kindergarten. Its power is that on which Christ always relied, that on which the Church still leans—personal influence upon individuals; and its sphere for that influence is the most plastic period of all life. The women whom the Kindergarten seeks to win to its cause are those who come to its work in this spirit; women who want not only an avocation, a means of winning bread and butter, but a vocation, a calling from God for man.

My claim for the Kindergarten is that it is a wonderfully wise system for utilizing the most valuable years of childhood, hitherto left to run to waste, in a beautiful provision for turning the play instinct of childhood into a genuine education of body, mind and soul; that it lays the foundation for a really integral culture, a culture of the whole man, i. e. of holiness; that it specially supplements the State system of education in the points where it is most lacking, the nurture of

health and industrial training; that in so far as it does all this it commends itself most strongly to the churches as a branch of their work, which is on every hand tending towards education, as the only means of preventing those unfavorable conditions for character which the poor find surrounding them, in their low health and their incompetency for skilled work; and that above all this it avowedly seeks, and is admirably adapted to secure, an initial culture of morality and religion patterned upon nature's own methods, i. e. God's own plans, whose fruition, if ever carried on through successive stages into adult life, would be that society of the Brotherhood of Man, in the Family of the Heavenly Father, which is the ideal unto which the Church slowly works, the Kingdom of God upon earth.

If the Church be sent to heal all manner of diseases, physical, mental and moral, in the spirit and power of its Lord, by disciplining men into the name—the truth, the life—of that Head of the new Humanity, then is Church Work the education of men and women towards that ideal of St. Paul—"Till we all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."

And for this task of Christian Education, wherein lies Church Work, the foundation must be laid—next above the lowest string in the building, the Family, and in its place where it does not truly exist—in some system of Child Culture, under the laws of Nature and in the Spirit of Christ. The only approach to such a system the world holds to-day is the Kindergarten. Therefore I claim it as the fundamental Church Work; the Infant School of the Future; the Child Garden wherein the little ones of the poor shall grow day by day in body, mind and soul, towards the pattern of all human life.

The day is not far off when our present pretense of Christian Education in the Sunday School will be viewed as the mere makeshift of a time of zeal without knowledge, a provisional agency awaiting the coming of a real soul-school; always perhaps to be continued for certain fine influences inherent in it, but at best only a supplement to the true culture of character; needing to be molded upon that wiser system. The day is not far off when every church aiming to carry on any real mission work will have, as the foundation for whatever system of schools it may be trying to build up, a Free Kindergarten. Meanwhile every church founding one becomes a pioneer of the true Church Work.

The thoroughly religious tone of this work can be secured, if any churches distrust the general supply of Kindergartners, by the pastor's selecting one of those blessed women whom almost every congregation develops—apt to teach, full of love to children and to God—and persuading her to train as a Kindergartner, and then take charge of the Parochial Kindergarten.

True, this work will be costly in comparison with the poor work now done so cheaply and with such apparently large results. But as the

real spirit of love to God and man inspires the activity of the churches, and a true discernment of what is needing to be done grows upon them, the cackling and crowing of congregations over their ever-to-be-so-much-admired works, will give place to a quieter and humbler feeling; and churches will be glad to do some smaller work, as men judge, if so it may only be true work for man well done in the Spirit of Christ; and will rest content to sink a thousand dollars a year in nurturing fifty or a hundred little ones. Only poor work is cheap. And church work must needs first be sound, and only then be cheap as may be.

True also the State may be appealed to for this pre-primary schooling, and may engraft the Kindergarten upon the Common School System, as has been done in some places, and thus relieve the Church of this charge. But if what has been here said commends itself to the minds of the clergy, and of those interested in Church Work, it will suggest to them strong reasons why the Church should not seek to be thus relieved, should be even positively unwilling to be thus relieved, should hasten to occupy the ground with Church Kindergartens. So fine and delicate a work, on the most plastic of all material, by the most personal of powers, seems greatly jeopardized by being made part of a cumbrous official system. It may hold its subtle spirit within this sphere, but there is great risk of an unconscious lowering of tone, an insensible evaporation of the spirit of the Kindergarten in the routine-working of its mechanism. Above all other branches of education it needs to be fed from the deepest springs of motive power, to be tided with a holy enthusiasm, to be made a real religious ministry. And because, with all its defects in other respects, the Church best supplies this spirit which is the vital essence of the Kindergarten, I hope to see it taken up by the churches. The nurture of early childhood is so pre-eminently the very task of the Church that I am persuaded she needs only to understand this blessed institution to claim it, as the development of that Spirit of Truth who is ever revealing to men, as they are able to bear them, the things needing to be done for the health of humanity, for the perfecting of the body of Christ.

15. *Providential Preparation of the Churches for Welcoming this Work.*

As I thus urge upon the careful consideration of my brethren of the clergy, of all branches of the Church of Christ, the claims to a prominent position in their Church Work of an institution that is only beginning to be seriously considered in this country, an institution which has upon its surface so little of that wherein many have been accustomed to find all Church Work, I am encouraged by the signs on every hand of the dawning of a day of reconciliation, wherein those who have stood apart in their opinions about Church Work are to find themselves face to face. Protestantism has separated along two lines of work, drawn by two schools of thought. Some branches of Protestantism have based their work in the culture of Christian character upon the child experience of *formation*, having a strong sense of the organic

life of a holy humanity. Others have based their work in the culture of Christian character upon the adult experience of *re-formation*, having a strong sense of the organic life of a sinful humanity.

Lutheranism, the Church of England and its American daughter the Protestant Episcopal Church have held to the idea of nurture, and have sought to grow normally from infancy the sons and daughters of The Almighty. They are learning, however, that with the best nurture there will be lapses, deep and wide; that the children of the Heavenly Father may turn out prodigals, needing in the far-off land to say to themselves, "I will arise and go to my Father and will say unto him, Father, I have sinned." They are developing thus, alike in the Evangelical and Ritualistic wings, the revivalistic spirit and methods, so that a genuine Methodist or Baptist would feel quite at home in the "Gospel Meeting" or "The Mission." While thus drawing nigh to their sister churches in the after work of conversion, the churches of nurture ought to be ready to receive this system of child culture.

Most of the branches of Protestant Christianity have centered their work upon conversion, seeking to recreate the children of Adam into the sons and daughters of the Lord. Presbyterians, Congregationalists, Methodists and Baptists are now remembering that under and back of the old Adam there was in every man, as man, the older Christ; a spiritual nature, even though dormant, which could open, and should open, in every child into the sonship of God. They are thus feeling their way to sub-soil their needful work of conversion with the basic work of nurture; and are seeking to grow the divine nature in childhood before the devilish nature develops a mastery of the being. The Sunday School receives most attention in these denominations, and shows thus the conscious need of education as the first of church works. The dissatisfaction felt with it indicates the felt need of something more truly nurturing. They are more or less consciously groping, under the leadings of The Spirit of Truth, who is guiding men into all truth, in search of a system which will prove, what Dr. Bushnell craved as the need of the churches, a true "Christian Nurture."

And thus all branches of Protestantism ought to be able now to receive this gospel of God's servant, Frederick Fröbel, in their own tongue, and welcome it, and together walk in the steps of the true education towards that new earth into which, as written of old, "a little child shall lead them."

16. *This Theory Tested by Experience.*

It only remains to be added that this theory of the Kindergarten in Church Work has been submitted to the test of experiment, by the Church I have the privilege of serving, and that the result is a satisfactory verification of the theory. Three years ago the Anthon Memorial Church in New York opened its Free Kindergarten. A meeting of ladies was called and an address made by Miss Peabody, the venerable apostle of the Kindergarten in the United States, whose long life of noble service in the cause of education crowns its honored years with

the fine enthusiasm in which, at the age when most are content with rest, she has consecrated herself to this gospel of the Christ Child. A simple organization was effected from among the ladies interested in the idea, under an energetic management. A subscription list was soon filled out warranting a year's experiment. Thanks to the counsel of the best authority, that of Mad. Kraus-Boelte, we were led to a most fortunate choice for our Kindergartner. Miss Mary L. Van Wagenen had cherished the idea of a Free Kindergartner for the poor, and brought to this venture that combination of qualities described above as essential to the true Kindergartner, which in her person has made this experiment so satisfactory a success. A number of young ladies volunteered to act as unpaid assistants. The Sunday-school room of the church was placed at the use of the Kindergarten Association, and so in due time the Kindergarten was opened. Since then it has been in session for eight months of each year, on five days of the week, from 9½ A. M. to 1 P. M. About seventy children have been kept on the roll, as many as can be well cared for by our force of assistants.

The plan of volunteer assistants has not proven thoroughly successful, though we still have a few in attendance. It was only designed as a provisional supply. After the first year a training class for Kindergartners was opened, through which several of her amateur helpers have passed, some into the charge of new Kindergartens, and others into the position of qualified assistants in our own Kindergarten. It is our intention to salary such assistants, as we are able, and thus secure regular and skilled service.

To further the physical culture of the Kindergarten a substantial dinner has been provided daily for the children, and out of door excursions made in suitable seasons.

The mental influence on the children has been very marked. The brightness of their faces is an expression of the intellectual quickening that has taken place. Some of the little ones have developed wonderfully. Their moral growth has been no less marked. Some of the children seem literally re-made. And generally, in the charming spiritual atmosphere of this Child Garden, there seem to be budding those "fruits of the spirit" which are "love, joy, peace, gentleness, goodness." The children are not saints by any means; but they are growing happily, joyously, and on the whole beautifully, and as fast as we dare expect. The best testimony to the influence of the work is the appreciation the poor mothers show of its effects. The children have even become missionaries of cleanliness, order and love, and a little child is leading many a household towards some better life. No startling results are sought. We are satisfied to trust the future with the harvest of this well used spring time.

It has cost us about \$1,000 a year, and we feel that it is a good investment for Christ. Any church with this amount can plant the infant school of the future, and the American Fröbel Union will help it to a good Kindergartner.

KINDERGARTEN FOR NEGLECTED CHILDREN.

Address of Mrs. Sarah B. Cooper at the graduating exercises of the Pacific Kindergarten Training School, Tuesday evening, Sept. 14, 1890.

When the old king demanded of the Spartans fifty of their children as hostages, they replied, "We would prefer to give you a hundred of our most distinguished men." This was but a fair testimony to the everlasting value of the child to any commonwealth and to any age. The hope of the world lies in the children. The hope of San Francisco's future lies in the little children that throng her streets to-day. Is it a small question, then, "What shall we do with our children?" It seems to me that the very best work that can be done for the world is work with the children. We talk a vast deal about the work of reclamation and restoration, reformatory institutions, and the like, and all this is well, but far better is it to begin at the beginning. The best physicians are not those who follow disease alone, but those who, so far as possible, go ahead and prevent it. They seek to teach the community the laws of health—how not to get sick. We too often start out on the principle that actuated the medical tyro who was working might and main over a patient who was burning up with fever. When gently entreated to know what he was doing, he snappishly replied: "Doing? I'm trying to throw him into a fit. I don't know much about curing fevers, but I'm death on fits. Just let me get him into a fit, and I'll fetch him." It seems to me we often go on the same principle—we work harder in laying plans to redeem those who have fallen than to save others from falling. We seem to take it for granted that a certain condition of declension must be reached before we can work to advantage. I repeat again what I have often said before—we do not begin soon enough with the children. It seems to me that both Church and State have yet to learn the vast import of those matchless words of the great Teacher Himself, where He said, pointing to a little child: "He that receiveth him in My name, receiveth Me." He said it because, with Omniscient vision, He saw the wondrous folded-away possibilities imprisoned within the little child. Again the great and good Teacher said: "Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven." And when I see the neglected, sad-faced, prematurely-old, weary-eyed little ones in the pur-lieu of vice and crime, there is just one thought that comes like a ray of sunlight through these rifts of cloud, and it is this: There is not one of these uncombed, unwashed, untaught little pensioners of care that has not some kind angel heart that is pitying it in the heavens above. Parents may be harsh and brutal, communities may be cold and neglectful, but angels must regard them with eyes luminous with tender pity.

What shall we do with these children? Good people everywhere should combine to care for them and teach them. Churches should make it an important part of their work to look after them. The State should look after them. The law of self-preservation, if no higher law, demands that they should be looked after. How shall they be looked after? We answer, by multiplying free Kindergartens in every destitute part of the city. With fifty or sixty free Kindergartens established in the most neglected districts, San Francisco would be a different city ten years hence. Said a wealthy tax-payer to me, in response to an appeal for a subscription to our Jackson-street work: "I give you this most gladly. I consider it an investment for my children. I would rather give five dollars a month to educate these children than to have my own taxed ten times the amount by and by to sustain prisons and penitentiaries." This was the practical view of a practical business man—a man of wise forethought and of generous impulses.

The School Board of this city are entitled to the grateful consideration

of every thoughtful citizen for their action in accepting the class of five-year-old children at 116 Jackson street, as an experimental Kindergarten, connected with the Public School Department. Let anybody go and examine the work for themselves. It is a sad fact that between forty and fifty just such needy children have been turned back into the street, to learn all its vice and crime, who could not find accommodation in the Silver-street Kindergarten. I tell you this is a fact of momentous import to this community. Remember that from a single neglected child in a wealthy county in the State of New York, there has come a notorious stock of criminals, vagabonds, and paupers, imperiling every dollar's worth of property, and every individual in the community. Not less than one thousand two hundred persons have been traced as the lineage of six children, who were born of this one perverted and depraved woman, who was once a pure, sweet, dimpled little child, and who, with proper influences thrown about her, at a tender age, might have given to the world twelve hundred progeny who would have blest their day and generation. Look at the tremendous fact involved! In neglecting to train this one child to ways of virtue and well-doing, the descendants of the respectable neighbors of that child have been compelled to endure the depredations, and support in alms-houses and prisons scores of her descendants for six generations. If the citizens of San Francisco would protect the virtue of their children, their persons from murder, their property from theft, or their wealth from consuming tax to support paupers and criminals, they must provide a scheme of education that will not allow a single youth to escape its influence. And to effect the surest and best results these children must be reached just as early in life as possible. The whole effect of the Kindergarten system tends to prevent crime. And what estimate shall be placed upon an instrumentality which saves the child from becoming a criminal, and thus not only saves the State from care and expense incident to such reform, but also secures to the State all that which the life of a good citizen brings to it. Think of the vast difference in results had there been 1,200 useful, well equipped men and women at work in that county in New York, building it up in productive industries, instead of 1,200 paupers and criminals tearing down and defiling the fair heritage! We have but to look at this significant fact to estimate the value of a single child to the commonwealth.

The true Kindergartner proceeds upon the principle asserted by Froebel, that every child is a child of Nature, a child of man, and a child of God, and that education can only fulfill its mission when it views the human being in this three-fold relation and takes each into account. In other words, the true Kindergartner regards with scrupulous care the physical, the intellectual, the moral. "You can not," says Froebel, "do heroic deeds in words, or by talking about them; but you can educate a child to self-activity and to well-doing, and through these to a faith which will not be dead." The child in the Kindergarten is not only *told* to be good, but inspired by help and sympathy to *be* good. The Kindergarten child is taught to manifest his love in deeds rather than words, and a child thus taught never knows lip-service, but is led forward to that higher form of service where his good works glorify the Father, thus proving Froebel's assertion to be true, where he says: "I have based my education on religion, and it must lead to religion." We seem to forget that the moral powers, like the physical and mental, can only be strengthened by exercise. What the world most needs to-day is to bring more of the true Sabbath into the week-day—in individual life, in family life, in social life, in business life, and in national life. The school should cultivate with equal skill the perceptive and the reflective faculties, the intellect, and the conscience. All training should tend to repress the lower nature and arouse the higher. It should regulate the animal forces so that they should minister to the spiritual, thus becoming the faithful servitors of all that is highest and noblest within the little child.

And this is the mission of every true Kindergartner. This is to be

your mission, my dear young ladies—you who go forth to practice and teach the principles of your Master Froebel. Like him, you must love the little ones whom you seek to unfold. Like him, you must wrap a warm heart of love about them, and love them into goodness. Are you ready for the work? It means much of toil and self-sacrifice; it means much of patience and care; it means much of weariness and discouragement; it means much of self-renunciation and self-conquest. One must be as patient as Penelope at her web, and as tender as true motherhood, to evoke the good and check the bad in these little neglected pensioners of poverty and want. There must be a magnetic attractiveness that charms while it compels. There must be a deep-sighted sympathy, which is wiser than all blame, and more potent than all reproof. There must be an abiding faith in the loving care of an Almighty Friend, in whose help and strength the patient toiler goes forward, day by day, feeling that, after all, the richest reward of such a life is to live it.

I wish every Christian philanthropist in the city would move toward the care and training of these luckless little children. I wish every church in San Francisco would establish and carry forward one free Kindergarten. There need then be no restraint in regard to foundation-work in moral and religious training—not necessarily sectarian training, but good, sound, fundamental Christian training. There could then be thousands of these little waifs under daily instruction; kept from the pernicious influences of the streets, and taught all that is good and true and pure and right and kind and noble. They could be taught industry and order and neatness. They could be taught reverence and self-respect. They could be taught in the midst of poverty and struggle to put their trust in a Heavenly Friend, who with unspeakable tenderness said: "Suffer the little children to come unto Me."

Could Christian philanthropy devise a better or more promising work than this? It reaches down to the very foundations upon which true character may be built. It is full of promise and fruition of hope and reward. It is a work that appeals to parentage. When fathers and mothers see the faces of their own darlings radiant with unalloyed happiness, would it not be well to turn a tender thought on these luckless little ones, left in the world with none to call them by dear names, and none to be thoughtful of their pressing wants, with nothing to relieve the sad monotony of the days and weeks and months of their spare and scanty lot. I have an idea that in proportion as we seek to bless these hapless children we may expect blessing upon our own. That in proportion as we give to these children we keep for our own. Verily, it is so.

"Then whispered the Angel of Mothers
To the giver, in tenderest tone,
'In blessing the children of others
You are garnering joys for your own.'"

THE CRY OF THE CHILDREN.

Do ye hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against their mother's,
And that cannot stop their tears.
The young lambs are bleating in the meadows,
The young birds are chirping in the nest,
The young fawns are playing with the shadows,
The young flowers are blowing toward the west,—
But the young, young children, O my brothers,
They are weeping bitterly!
They are weeping in the playtime of the others,
In the country of the free.—*Mrs. Elizabeth Barrett Browning.*

The following Notes on Charity and Parochial Kindergartens, and those connected with public schools, with charitable institutions and institutions for defective classes, were communicated by General Eaton, Commissioner of Ed., in response to application for latest information.

In California, the first Charity Kindergarten of San Francisco, California, Miss Katharine D. Smith, conductor, was established on *Silver Street*, in 1878. This kindergarten is an organization of the Public Kindergarten Society of which Miss Marwedel is an officer, and is a marvel of systematic discipline. The young ladies of the High School Normal class are sent to this school—one or two daily—to learn the elements of Kindergarten and assist in teaching, which is supplemental to a course of lectures on the subject, delivered by Miss Smith.

The Silver street work has given birth and inspiration to the *Jackson Street Charity Kindergarten*, which is now under the immediate care of Miss Mary Kilbridge (who succeeded Miss Reed in March, 1880), assisted by the young ladies of Mrs. S. N. Cooper's Bible class.

The *Jackson Street Kindergarten*, established in the very heart of the Barbary Coast by a number of Presbyterian ladies belonging to the Calvary Church, has had over one year of successful, earnest work among the neglected children of that locality, and has aroused intelligent interest and warm-hearted sympathy among our citizens.

About the time of the establishment of the work on Jackson street, another Charity School was organized at No. 56 First street (Mrs. Phillips, conductor) under the auspices of the Young Women's Christian Association. The results have been beneficial beyond all estimate. In addition to these three Kindergartens Miss Marwedel reported in October, 1880, the names of the following:

Minnie Street Free Charity Kindergarten (Miss Lizzie Master).

Shipply Street Free Charity Kindergarten (Mrs. M. Loyd).

Free Presbyterian Church Kindergarten at Oakland.

The School Board of San Francisco established in 1880, an "experimental Kindergarten" on Jackson street, being the first free public Kindergarten in the city, under Miss Flora Van dem Burgh. Miss Marwedel writes, "the establishment of one public Kindergarten with the view of having Kindergartens connected with all public schools is accepted with great favor."

Kindergarten instruction has also been given in the *Little Sisters' Infant Shelter* at San Francisco, and in the Institution for the Deaf and Dumb at Berkeley.

In Illinois the Chicago Charity Kindergarten, a memorial work of Mrs. Blatchford, is an outgrowth of the work of the Mothers' Class, held two years ago by Mrs. Putnum. The Kindergarten occupies two large adjoining rooms in the basement of Mr. Moody's church, and is conducted by S. E. Walker. Some Kindergarten work in the Parish school in Danville was begun in 1880.

In Detroit, Michigan, a Charity Kindergarten was established in the Brockway Mission School in 1880.

In Beatrice, Nebraska, a Charity Kindergarten exists in connection with Christ Church.

In Cincinnati, Ohio, a free Kindergarten was opened in Front street by Miss S. A. Shawk, a pupil of Miss Blow, under the auspices of an association of ladies, of which Mrs. Alphonso Taft is president. Kindergarten training is also established in the Cincinnati Orphan Asylum.

In Cleveland, Ohio, a Charity Kindergarten was opened under the auspices of the Young Ladies' Temperance League, but the association failing to furnish the funds, Mrs. A. B. Ogden has assumed the direction and expense.

In Columbus, Ohio, Kindergartens exist in the Home of the Friendless; in the State Institution for the Blind, and the State Institution for Deaf Mutes, and in the New Orphans' Home.

In Charleston, South Carolina, the City Orphan House has adopted the Froebel material and method with the little children.

In the District of Columbia a Free Kindergarten was opened in the chapel of the New York Avenue Presbyterian Church, and is supported by contributions from members of that church, and the E Street Baptist Church. The Froebelian material and method have been introduced into the District Industrial School located in Georgetown.

In Philadelphia the Charity Kindergarten movement has been extended, with some aid in room rent free from the city, and in connection with its City Orphan House.

*Training Classes for Colored Teachers.**

"I hope you will reserve a place for at least a brief notice of the successful efforts in this city to put the Kindergarten method into the hands of the colored people.

"The leading spirit here was Miss Young Jackson, the gifted and learned principal of the Brainbridge Street School, who exhibited, in some tentative efforts, a complete comprehension of the principles of the system. She was encouraged by Miss Vankirk, the oldest and most successful Kindergarten in Philadelphia, who took as pupils four of Miss Jackson's pupils and trained them in the theory and manipulations, and last fall set them at work; and, since Christmas, each couple has had a Kindergarten of twenty children under Miss Vankirk's general supervision. I have visited both, and I have never seen better examples of order, knowledge and use of words, and spontaneous work done by the children. On the 30th of April I attended the graduating exercises of the pupil Kindergartners, which were highly creditable, and the performances of the little children at their tables and in the movement plays directed by their own singing were admirable.

"But what I came to Philadelphia at this time purposely to do was to give my blessing to another training class of colored women who have been under the training of Mrs. Guion Gourlay. Four of these are graduates of Miss Jackson's school, and four are married women, and they have all been taught for these past seven months without money and without price, by Mrs. Gourlay, who feels as I do about their natural aptitude, and whose great sympathy with them (inherited, she says, in part from an earnest anti-slavery ancestor) inspires her with a desire to quicken in them a sense of the special work assigned to them as factors in the civilization of humanity, and especially as citizens of this country.

"I will not deform my page with an account in detail of the ungenerous opposition she has met with; and the hindrances cast in her way by persons who should have aided her, though it would put into strong relief her own noble perseverance in her generous purpose. Through a correspondence I have had with her since last September I have known

* Extracts from letter of Miss PRABODY to Editor of Volume of Kindergarten Papers

of her untiring labors. In her prospectus she said that whoever could not afford the fee must tell her and she would accommodate her price to their necessities; and when it came to the explanation, not any of them could afford to pay anything; but she would not let any one go who desired to learn. She has even, out of her own purse, provided the materials in many instances. I have generally heard from her after every lesson given, many of which lasted three or four hours. One of the life members of our union made them all members of the American Froebel Union for this year. They will graduate on the 21st of May, and I will enclose to you the programme of the exercises, all of which I have read, and also their examination papers; and from the beginning she has sent to me their abstracts.

"I trust it will prove but the beginning of a general movement among these people. Froebel's education is not merely of the children, but of their adult care-takers. His *living with children* is the practical rendering of Christ's precept to become as little children themselves. In short, it is mutual education—self-development. The exchange is an equal one, if it is not even more for the adult than the child. The adult gives the child only the love of time, space, and the language which represents this love, and symbolizes the higher spiritual truths which the children give to them, when they are wise enough to divine the scope and meaning of those spontaneous activities which embody mutual laws, and are alike in all children, giving a plane for the play of sociality. The advantage that the temperament of the colored classes serve, is in the predominance of their æsthetic sensibility over the mere force of will. They are more in the natural equipoise of childhood, and in the case of their hearts take in broader impression and more various impressions before they begin to react. But this, in the long run, is an advantage if education comes in to give the opposite, directing their energies to active production of forms as expression, since production of form defines thought, and puts substance before words in their consciousness. I remember when I first heard the Hampton singers what an impression was made on me by their original music, what a revelation it was to me of the truth that "man's extremity is God's opportunity," and that, in the future interchange of their spiritual knowledge with the proud Anglo-Saxon's knowledge of this world's law, and even of that necessary correlation of cosmic forces which we call the material universe, they have the advantage. But I am getting in too deep waters, and will close by sending you the programme of the closing exercises of Mrs. Gourlay's class, which pioneers the good time coming when both races shall be seen to be only opposite factors of an harmonized humanity."

The Eureka Class of Kindergartners, under training since November 8, 1880, by Mrs. Guion Gourlay, had their closing exercises at Weskly Hall, on Saturday, May 21, 1881. Each of the nine members read a very creditable essay on topics suggested by their studies, and the work on which they were about to enter, and received a diploma from Miss Peabody, President of the American Froebel Union.

EARLY TRAINING.

APHORISMS AND SUGGESTIONS—ANCIENT AND MODERN.

WE are physiologically connected and set forth in our beginnings, and it is a matter of immense consequence to our character, what the connection is. In our birth we not only begin to breathe and circulate blood, but it is a question hugely significant whose the blood may be. For in this we have whole rivers of predispositions, good or bad, set running in us—as much more powerful to shape our future than all tuitional and regulative influences that come after, as they are earlier in their beginning, deeper in their insertion, and more constant in their operation.

Here, then, is the real and true beginning of a godly nurture. The child is not to have the sad entail of any sensuality, or excess, or distempered passion upon him. The heritage of love, peace, order, continence and holy courage is to be his. He is not to be morally weakened beforehand, in the womb of folly, by the frivolous, worldly, ambitious, expectations of parents-to-be, concentrating all their nonsense in him. His affinities are to be raised by the godly expectations, rather, and prayers that go before; by the steady and good aims of their industry, by the great impulse of their faith, by the brightness of their hope, by the sweet continence of their religiously pure love in Christ. Born, thus, of a parentage that is ordered in all righteousness, and maintains the right use of every thing, especially the right use of nature and marriage, the child will have just so much of heaven's life and order in him beforehand, as have become fixed properties in the type of his parentage.

Observe how very quick the child's eye is, in the passive age of infancy, to catch impressions, and receive the meaning of looks, voices, and motions. It peruses all faces, and colors, and sounds. Every sentiment that looks into its eyes, looks back out of its eyes, and plays in miniature on its countenance. The tear that steals down the cheek of a mother's suppressed grief, gathers the little infantile face into a responsive sob. With a kind of wondering silence, which is next thing to adoration, it studies the mother in her prayer, and looks up piously with her, in that exploring watch, that signifies unspoken prayer. If the child is handled fretfully, scolded, jerked, or simply laid aside unaffectionately, in no warmth of motherly gentleness, it feels the sting of just that which is felt towards it; and so it is angered by anger, irritated by irritation, fretted by fretfulness; having thus impressed, just that kind of impatience or ill-nature, which is felt towards it, and growing faithfully into

the bad mold offered, as by a fixed law. There is great importance, in this manner, even in the handling of infancy. If it is unchristian, it will beget unchristian states, or impressions. If it is gentle, ever patient and loving, it prepares a mood and temper like its own. There is scarcely room to doubt, that all most crabbed, hateful, resentful, passionate, ill-natured characters; all most even, lovely, firm and true, are prepared, in a great degree, by the handling of the nursery. To these and all such modes of feeling and treatment as make up the element of the infant's life, it is passive as wax to the seal. So that if we consider how small a speck, falling into the nucleus of a crystal, may disturb its form; or, how even a mote of foreign matter present in the quickening egg, will suffice to produce a deformity; considering, also, on the other hand, what nice conditions of repose, in one case, and what accurately modulated supplies of heat in the other, are necessary to a perfect product; then only do we begin to imagine what work is going on, in the soul of a child, in this first chapter of life, the age of impressions.

I have no scales to measure quantities of effect in this matter of early training, but I may be allowed to express my solemn conviction, that more, as a general fact, is done, or lost by neglect of doing, on a child's immortality, in the first three years of his life, than in all his years of discipline afterwards. And I name this particular time, or date, that I may not be supposed to lay the chief stress of duty and care on the latter part of what I have called the age of impressions; which, as it is a matter somewhat indefinite, may be taken to cover the space of three or four times this number of years; the development of language, and of moral ideas being only partially accomplished, in most cases, for so long a time. Let every Christian father and mother understand, when their child is three years old, that they have done more than half of all they will ever do for his character. What can be more strangely wide of all just apprehension, than the immense efficacy, imputed by most parents to the Christian ministry, compared with what they take to be the almost insignificant power conferred on them in their parental charge and duties. Why, if all preachers of Christ could have their hearers, for whole months and years, in their own will, as parents do their children, so as to move them by a look, a motion, a smile, a frown, and act their own sentiments and emotions over in them at pleasure; if, also, a little farther on, they had them in authority to command, direct, tell them whither to go, what to learn, what to do, regulate their hours, their books, their pleasures, their company, and call them to prayer over their own knees every night and morning, who could think it impossible, in the use of such a power, to produce almost any result? Should not such a ministry be expected to fashion all who come under it to newness of life? Let no parent, shifting off his duties to his children, in this manner, think to have his defects made up, and the consequent damages mended afterwards, when they have come to their maturity, by the comparatively slender, always doubtful, efficacy of preaching and pulpit harangue.

DR. BUSHNELL. *Christian Nurture.*

As we prepare in good weather whatever will be needed in a storm, so in youth must we lay up orderly habits and moderation, as savings against time of age.

Children should be led to industry in useful learning by persuasion and admonition; but never by blows and disgraceful treatment.

But such things only make them disinclined to effort and disgust them with their labor.

Blame and praise should be used alternately; but care should constantly be taken that the former does not discourage, and that the latter does not render over-confident and careless.

As a plant is nourished by moderate watering, but is drowned by too much, so are the mental powers of children strengthened by labors judiciously imposed, but are destroyed by excessive tasks.

Children should never be refused their necessary recreation; it should be remembered that nature has divided our whole lives into labor and recreation.

Thus we slacken the strings of the bow and the lyre, that we may be able to tighten them again.

Children must also be accustomed not to live effeminately, to restrain their tongues, and to overcome their anger.

Yet fathers should remember their own youth, and should not judge too harshly the transgressions of their sons.

As physicians mingle bitter drugs with sweet confections, and thus make what is agreeable a means of administering to the patient what is healthful, so should fathers unite the severity of their punishments with kindness; should sometimes give the reins to the impulses of their sons, and sometimes check them; should be forbearing to a mere error, and even if they suffer themselves to become angry, should recover again from it.

It is often well to pretend not to have observed some action of children.

When we overlook the faults of our friends, should we not sometimes do the same for those of our children?

Children should be taught to be communicative and open; to avoid all that savors of secrecy, which tends to lead them away from uprightness, and to accustom them to wrong.

The understanding is not a vessel, that needs filling; it is fuel, that needs kindling. It is kindled to truth by the faculty of acquiring knowledge, and by love.

He who listens to the speech of another without kindling his understanding at it, as at a light, but contents himself with merely hearing, is like one who goes to a neighbor for fire, but only sits still there and warms himself.

He only receives an appearance of wisdom, like the red color from the shining of a flame; but the inner rust of his soul is not heated; nor is its darkness driven away.

PLUTARCH.

He who disciplines his body is healthy and strong, and many persons have thus rescued their lives from danger, served their friends, been useful to their country, gained fame and glory, and lived a happy life.

The body becomes accustomed to whatever occupation is pursued; and accordingly it should be trained to the best exercises.

Forgetfulness, dependency, ill temper and even frenzy, often assail the mind, in consequence of neglect of bodily discipline, with so much power, as even to cause the loss of what knowledge is already gained.

SOCRATES.

As the power of speech is easily misused, so are gymnastics; for superiority in bodily exercises can easily be abused to the injury of others.

Beginning with the third year, when the intelligence and the power of speech awake, the child should be occupied with plays appropriate to its age. From these plays a judgment may be formed of the child's adaptability to a future calling.

Changes of toys should not be made too rapidly, for fear of developing instability of character.

From the third to the sixth year, suitable stories should be told the child; and these should be such as to furnish him with ideas of God and of virtue.

Parents and teachers must seek occasion of securing and maintaining influence over children by means of personal respect.

Bodily punishment is only admissible where children or pupils violate the respect due to age, or a law of education.

On the other hand, the sense of shame and of honor should early be awakened.

Parents should be more anxious to instill into their children a deep-seated youthful modesty, than to leave them a pile of gold: and therefore they should carefully keep from the sight of the young all that can injure their modesty or morals.

For where the old are immodest, the shamelessness of the young is increased.

PLATO.

To the mother belongs the bodily nourishment and care of children; to the father, their instruction and education.

The distinction of sexes must early be observed.

Milk is the most natural and therefore the best food for children. Wine injures them by heating them and causing sickness.

Even children at the breast should be accustomed to suitable exercise. Children should early be accustomed to heat and cold, to confirm their health; and all habits should be taught from as early an age as possible.

Children should not be obliged to do actual labor, nor to be instructed, before the fifth year, for fear of stunting them.

The loud crying of children—unless it is caused by sickness—is their first gymnastic exercise.

Their plays should be in the similitude of what they are afterwards to practice in earnest.

ARISTOTLE.

Since children are always possessed of great liveliness and susceptibility, since their powers of observation grow keener and stronger as their consciousness develops, and their impulses to activity are stronger in proportion as their character is nobler, therefore proportionately greater care should be taken to preserve them from immoral influences, to protect and direct the growth of the mind, and to accustom them to proper modes of speech.

Parents and teachers should show to their children and pupils a truly virtuous example; and punishments should be proportioned to faults, and should be so administered as to produce improvement.

Although the virtues of good nature, mildness and placability are high ones, still they must have their limits; and must not interfere with the strictness necessary to maintain the laws.

Man must early be trained to the conviction that the gods are the directors of all things, and that they see the inmost thoughts of men.

It is only by this means that men will be preserved from foolish presumption and from wickedness, as Thales says: That men must live in the consciousness that all around them is filled with the gods. This will keep them more chaste than if they were in the holiest of temples.

From religion, which is a holy fear of the gods, proceed the virtues of modesty, and filial piety.

The peculiar traits of each character should be developed; it should not be attempted to impress a foreign mark upon them; just actors are wont to select not the best parts, but those most suitable to them.

It should not be claimed that there is no art or science of training up to virtue. Remember how absurd it would be to believe that even the most trifling employment has its rules and methods, and at the same time that the highest of all departments of human effort—virtue—can be mastered without instruction and practice.

CICERO.

The education of children should begin at their birth.

Bathing children and letting them crawl about are to be recommended.

We came into the world entirely ignorant, and with incapable bodies, but with the capacity to learn.

Man learns incredibly much in the first years of his life, by mere experience, without any instruction at all.

Impressions on the senses supply the first materials of knowledge. Therefore it will be well to present these impressions in a proper order. Especially should the results of seeing be compared with those of feeling.

By motion they learn the idea of space, so that they no longer grasp after distant objects.

Children speak at first a universal natural language, not articulated, but accented and intelligible.

Nurses understand this language better than others, and talk to the children in it.

What words are used in it are indifferent; it is only the accent which is important.

It is assisted also by the children's gestures and the rapid play of their features.

Crying is their expression for hunger, heat, cold, &c.

Their grown up guardians endeavor to understand this crying and to stop it; but often misunderstand it, and try to stop it by flattery or blows.

The first crying of children is a request.

If this is not attended to, they proceed to commanding.

They begin by helping themselves, and end by causing themselves to be waited on.

All the bad conduct of children arises from weakness.

If they are made strong, they will be good.

One who can do all things, will never do anything evil.

Before we come to our understandings, there is no morality in our actions; although we sometimes see manifestations of it in the susceptibilities of children to the actions of others.

The tendencies of children to destructiveness are not the result of wickedness, but of vivid impulses to activity.

Children should be helped when it is necessary; but no notice should be taken of their mere notions; and they should be made to help themselves as much as possible.

Causeless crying will be best cured by taking no notice of it. For even children dislike to exert themselves for nothing.

Crying can be soothed by drawing the child's attention to some striking object, without letting it know that you are paying it any special attention.

Costly playthings are superfluous. Cheap and simple ones are precisely as good.

Nurses can entertain children very much by telling them stories.

Some few easily pronounced words should be often pronounced to the child, names of things which should be shown to them at the same time.

ROUSSEAU.

The youngest children should be instructed in things visible.

Upon such, pictures make the deepest impression.

Examples are for them; and precept; but not abstract rules.

The teacher should not be too much of a genius.

Or if he is, let him learn patience.

It is not always the pupils who understand quickest who are the best.

The sloth of pupils must be compensated by the teacher's industry.

Beginners must work slowly; and then faster and faster, as they advance.

Learning will be pleasant to the pupils, if their teachers treat them in a friendly and suitable manner; show them the object of their work; do not merely listen to them but join in working with them and converse with them; and if sufficient variety is afforded.

It is especially important that the pupils should themselves be made to teach; Fortius says, that he learned much from his teachers, more from his fellow-pupils, and most from his scholars.

The school is a manufactory of humanity.

The art of training up men is not a superficial one, but one of the profoundest secrets of nature and of our salvation.

COMENIUS.

Be careful of your children and of their management. As soon as they begin to creep about and to walk, do not let them be idle.

Young people must have something to do, and it is impossible for them to be idle.

Their bodies must be kept in constant activity; for the mind is not yet able to perform its complete functions.

But in order that they may not occupy themselves in vicious or wicked ways, give them fixed hours for relaxation; and keep them all the rest of the time, as far as possible, at study or at work, even if of trifling usefulness, or not gainful to you.

It is sufficient profit if they are thus kept from having an opportunity for evil thoughts or words.

Therefore it is that children are nowhere better situated than at school or at church.

MOSCHEROSCH.

Domestic government is the first of all; from which all governments and dominions take their origin.

If this root is not good, there can be neither good stem nor good fruit from it.

Kingdoms, moreover, are made up of single families.

Where fathers and mothers govern all at home and let their children's obstinacy prevail, neither city, market, village, country, principality nor kingdom can be governed well and peacefully.

LUTHER.

Doctor Martin Luther wrote to his son as follows: Grace and peace in Christ, my dear little son. I see with pleasure that you learn well and pray constantly. Continue to do so, my son. When I come home, I will bring you a beautiful present.

I saw a beautiful pleasant garden, where many children were walking, with golden clothes, and eating beautiful apples under the trees, and pears and cherries and plums, and were singing and jumping and enjoying themselves; and they had beautiful little ponies with golden bridles and silver saddles.

Then I asked the man who owned the garden, what children these were. And he said, "These are the children who pray willingly, learn well and are good."

Then I said, "Dear man, I also have a son, called Hanschen Luther. May he not also come into the garden, so that he can eat such beautiful

apples and pears, and ride such pretty ponies, and play with these children?"

Then the man said, "If he prays willingly, and learns well and is good, then he may come into the garden, and Lippus and Jost too; and if they all come, they shall have fifes and drums and singing and all sorts of stringed instruments, and dance and shoot with little cross-bows."

And he showed me an open meadow in the garden, arranged for dancing; and there were hanging up many golden fifes and drums and silver cross-bows.

But this was quite early, and the children had not dined; so that I could not wait to see the dancing. So I said to the man, "Ah, my dear sir; I will go at once and write all this to my dear little son Hanschen, so that he shall pray constantly and learn well and be diligent, so that he also may come into the garden; but he has an aunt Lehne, whom he must bring with him."

Then the man said, "It shall be so; go and write so to him."

Therefore, dear little son Hanschen, learn and pray with good courage, and tell Lippus and Jost also, so that they may pray and learn also, and then you can all three be admitted into the garden.

And now you are commended to the Almighty God. And greet aunt Lehne; and give her a kiss for me.

LUTHER.

As birds are born with the power of flying, horses with that of running, and beasts of prey with a furious courage, so is man born with the peculiar faculty of thinking, and of mental activity.

Therefore do we ascribe to the soul a heavenly origin.

Defective and under-witted minds, mental abortions and monstrosities, are as rare as bodily deformities.

Not one individual can be found who can not by labor be brought to be good for something.

Any one who considers this will as soon as he has children devote the utmost care to them.

QUINTILIAN.

The symptoms of children's inclinations are so slight and obscure, and the promises so uncertain and fallacious, that it is very hard to establish any solid judgment or conjecture upon them.

A tutor should have rather an elegant than a learned head, though both, if such a person can be found; but, however, manners and judgment should be preferred before reading.

'Tis the custom of schoolmasters to be eternally thundering in their pupils' ears, as they were pouring into a funnel. Now I would have a tutor to correct this error, and that, at the very first outset, he should, according to the capacity he has to deal with, put it to the test, permitting his pupil himself to taste and relish things, and of himself to choose and discern them, sometimes opening the way to him, and sometimes making him break the ice himself.

Socrates, and since him, Arcesilaus, made first their scholars speak, and then spoke to them.

'Tis the effect of a strong and well-tempered mind to know how to condescend to his pupil's puerile notions and to govern and direct them.

Let the master not only examine him about the bare words of his lesson, but also as to the sense and meaning of them, and let him judge of the profit he has made, not by the testimony of his memory, but by that of his understanding.

Let him make him put what he hath learned into a hundred several forms, and accommodate it to so many several subjects, to see if he yet rightly comprehend it, and has made it his own. 'Tis a sign of crudity and indigestion, to throw up what we have eaten in the same condition it

was swallowed down; the stomach has not performed its office, unless it hath altered the form and condition of what was committed to it to concoct.

Our minds work only upon trust, being bound and compelled to follow the appetite of another's fancy; enlaved and captive under the authority of another's instruction, we have been so subjected to the trammel that we have no free nor natural pace of our own.

Let the tutor make his pupil examine and thoroughly sift everything he reads, and lodge nothing in his head upon simple authority and upon trust.

Bees cull their several sweets from this flower and that blossom, here and there where they find them, but themselves after make the honey, which is all and purely their own, and no longer thyme and marjoram.

So the several fragments the pupil borrows from others he will transform and blend together to compile a work that shall be absolutely his own.

To know by rote is no knowledge.

Our pedagogues stick sentences full feathered in our memories, and there establish them like oracles, of which the very letters and syllables are the substance of the thing.

I could wish to know whether a dancing-master could have taught us to cut capers by only seeing them do it as these men pretend to inform our understandings, without ever setting them to work, and to make us judge and speak well, without exercising us in judging and speaking.

'Tis the general opinion of all, that children should not be brought up in their parents' lap. Their natural affection is apt to make the most discreet of them over-fond.

It is not enough to fortify a child's soul, you are also to make his sinews strong; for the soul will be oppressed, if not assisted by the body.

A boy must be broken in by the pain and hardship of severe exercise, to enable him to the pain and hardship of dislocations, colics, and cauteries.

Let conscience and virtue be eminently manifested in the pupil's speech. Make him understand that to acknowledge the error he shall discover in his own argument, though only found out by himself, is an effect of judgment and sincerity, which are the principal things he is to seek after, and that obstinacy and contention are common qualities, most appearing in and best becoming a mean soul.

Let him examine every man's talent; and something will be picked out of their discourse, whereof some use may be made at one time or another. By observing the graces and manners of all he sees, he will create to himself an emulation of the good, and a contempt of the bad.

Let an honest curiosity be planted in him to enquire after every thing, and whatever there is of rare and singular near the place where he shall reside, let him go and see it.

Methinks the first doctrine with which one should season his understanding, ought to be that which regulates his manners and his sense; that teaches him to know himself, and how both well to die and well to live.

How many have I seen in my time, totally brutified by an immoderate thirst after knowledge!

Our very exercises and recreations, running, wrestling, music, dancing, hunting, riding, and fencing, will prove to be a good part of our study.

I would have the outward behavior and mien, and the disposition of the limbs, formed at the same time with the mind.

It is not a soul, it is not a body, that we are training up; it is a man, and we ought not to divide him into two parts; and, as Plato says, we are not to fashion one without the other, but make them draw together like two horses harnessed to a coach.

FILIAL RESPECT, GRATITUDE, AND CONFIDENCE.

1. You are required to view and treat your parents with respect. Your tender, inexperienced age requires that you think of yourselves with humility, and conduct yourselves with modesty; that you respect the superior age, and wisdom, and improvements of your parents, and observe toward them a submissive deportment. Nothing is more unbecoming in you, nothing will render you more unpleasant in the eyes of others, than froward or contemptuous conduct toward your parents. There are children, and I wish I could say there are only a few, who speak to their parents with rudeness, grow sullen at their rebukes, behave in their presence as if they deserved no attention, hear them speak without noticing them, and rather ridicule than honor them. There are many children at the present day who think more highly of themselves than of their elders; who think that their own wishes are first to be gratified; who abuse the condescension and kindness of their parents, and treat them as servants rather than superiors. Beware, my young friends, lest you grow up with this assuming and selfish spirit. Regard your parents as kindly given you by God, to support, direct, and govern you in your present state of weakness and inexperience. Express your respect for them in your manner and conversation. Do not neglect those outward signs of dependence and inferiority which suit your age. You are young, and you should therefore take the lowest place, and rather retire than thrust yourselves forward into notice. You have much to learn, and you should therefore hear, instead of seeking to be heard. You are dependent, and you should therefore ask instead of demanding what you desire, and you should receive every thing from your parents as a favor, and not as a debt. I do not mean to urge upon you a slavish fear of your parents. Love them, and love them ardently; but mingle a sense of their superiority with your love. Feel a confidence in their kindness; but let not this confidence make you rude and presumptuous, and lead to indecent familiarity. Talk to them with openness and freedom; but never contradict with violence; never answer with passion or contempt.

2. You should be grateful to your parents. Consider how much you owe them. The time has been, and it was not a long time past, when you depended wholly on their kindness—when you had no strength to make a single effort for yourselves,—when you could neither speak nor walk, and knew not the use of any of your powers. Had not a parent's arm supported you, you must have fallen to the earth, and perished. Observe with attention the infants which you so often see, and consider that a little while ago you were as feeble as they are: you were only a burden and a care, and you had nothing with which you could repay your parents' affection. But did they forsake you? How many sleepless nights have they been disturbed by your cries! When you were sick, how tenderly did they hang over you! With what pleasure have they seen you grow up to your present state! And what do you now possess which you have not received from their hands? God, indeed, is your great parent, your best friend, and from him every good gift descends; but God is pleased to bestow every thing upon you through the kindness of your parents. To your parents you owe every comfort: you owe to them the shelter you enjoy from the rain and cold, the raiment which covers, and the food which nourishes you. While you are seeking amusements, or are employed in gaining knowledge at school, your parents are toiling that you may be happy, that your wants may be supplied, that your minds may be improved, that you may grow up and be useful in the world. And when you consider how often you have forfeited all this kindness, and yet how ready they have been to forgive you, and to continue their favors, ought you not to look upon them with the tenderest gratitude? What greater monster can there be than an unthankful child, whose heart is never warmed by the daily expressions of parental solicitude; who, instead of requiting his best friend by his affectionate conduct, is sullen and passionate, and thinks his parents have done nothing for him, because they will not do all he desires? Consider how much better they can decide for you than you can for yourselves. You know but little of the world in which you live. You hastily catch at every thing which promises you pleasure; and unless the au-

thority of a parent should restrain you, you would soon rush into ruin, without a thought or a fear. In pursuing your own inclinations, your health would be destroyed, your minds would run waste, you would grow up slothful, selfish, a trouble to others, and burdensome to yourselves. Submit, then, cheerfully to your parents. Have you not experienced their goodness long enough to know, that they wish to make you happy, even when their commands are most severe? Prove, then, your sense of their goodness by doing cheerfully what they require. When they oppose your wishes, do not think that you have more knowledge than they. Do not receive their commands with a sour, angry, sullen look, which says, louder than words, that you obey only because you dare not rebel. If they deny your requests, do not persist in urging them, but consider how many requests they have already granted you. Do not expect that your parents are to give up every thing to you, but study to give up every thing to them. Do not wait for them to threaten, but when a look tells you what they want, fly to perform it. This is the way in which you can best reward them for all their pains and labors. In this way you will make their houses pleasant and cheerful. But if you are disobedient, perverse, and stubborn, you will make home a place of contention, noise, and anger, and your best friends will have reason to wish that you had never been born. A disobedient child almost always grows up ill-natured and disobliging to all with whom he is connected. None love him, and he has no heart to love any but himself. If you would be amiable in your temper and manner, and desire to be beloved, let me advise you to begin life with giving up your wills to your parents.

3. Again, you should express your respect for your parents, by placing unreserved confidence in them. This is a very important part of your duty. Children should learn to be honest, sincere, open-hearted to their parents. An artful, hypocritical child is one of the most unpromising characters in the world. You should have no secrets which you are unwilling to disclose to your parents. If you have done wrong, you should openly confess it, and ask that forgiveness which a parent's heart is so ready to bestow. If you wish to undertake any thing, ask their consent. Never begin any thing in the hope you can conceal your design. If you once strive to impose on your parents, you will be led on, from one step to another, to invent falsehoods, to practice artifice, till you become contemptible and hateful. You will soon be detected, and then none will trust you. Sincerity in a child will make up for many faults. Of children, he is the worst who watches the eyes of his parents, pretends to obey as long as they see him, but as soon as they have turned away does what they have forbidden. Whatever else you do, never deceive. Let your parents always learn your faults from your own lips, and be assured they will never love you the less for your openness and sincerity.

4. Lastly, you must prove your respect and gratitude to your parents by attending seriously to their instructions and admonitions, and by improving the advantages they afford you for becoming wise, useful, good, and happy for ever. I hope, my young friends, that you have parents who take care, not only of your bodies, but your souls; who instruct you in your duty, who talk to you of your God and Saviour, who teach you to pray and to read the Scriptures, and who strive to give you such knowledge, and bring you up in such habits, as will lead you to usefulness on earth, and to happiness in heaven. If you have not, I can only pity you; I have little hope that I can do you good by what I have here said. But if your parents are faithful in instructing and guiding you, you must prove your gratitude to them and to God, by listening respectfully and attentively to what they say; by shunning the temptations of which they warn you, and by walking in the paths they mark out before you. You must labor to answer their hopes and wishes, by improving in knowledge; by being industrious at school; by living peaceably with your companions; by avoiding all profane and wicked language; by fleeing bad company; by treating all persons with respect; by being kind and generous and honest, and by loving and serving your Father in heaven. This is the happiest and most delightful way of repaying the kindness of your parents. Let them see you growing up with amiable tempers and industrious habits; let them see you delighting to do good, and fearing to offend God; and they will think you have never been a burden.—*Duties of Children.* Works III., p. 287.

CULTIVATION OF REVERENCE.*

We must fancy Wilhelm in the 'Pedagogic province,' proceeding towards the 'CHIEF, or the THREE,' with intent to place his son under their charge, in that wonderful region, 'where he was to see so many singularities.'

Wilhelm had already noticed that in the cut and color of the young people's clothes a variety prevailed, which gave the whole tiny population a peculiar aspect: he was about to question his attendant on this point, when a still stranger observation forced itself upon him: all the children, how employed soever, laid down their work, and turned, with singular yet diverse gestures, towards the party riding past them; or rather, as it was easy to infer, towards the Overseer, who was in it. The youngest laid their arms crosswise over their breasts, and looked cheerfully up to the sky; those of middle size held their hands on their backs, and looked smiling on the ground; the eldest stood with a frank and spirited air,—their arms stretched down, they turned their heads to the right, and formed themselves into a line; whereas the others kept separate, each where he chanced to be.

The riders having stopped and dismounted here, as several children, in their various modes, were standing forth to be inspected by the Overseer, Wilhelm asked the meaning of these gestures; but Felix struck-in and cried gaily: "What posture am I to take then?" "Without doubt," said the Overseer, "the first posture: the arms over the breast, the face earnest and cheerful towards the sky." Felix obeyed, but soon cried: "This is not much to my taste: I see nothing up there: does it last long? But yes!" exclaimed he, joyfully, "yonder are a pair of falcons flying from the west to the east: that is a good sign, too?"—"As thou takest it, as thou behavest," said the other: "Now mingle among them as they mingle." He gave a signal, and the children left their postures, and again betook them to work or sport as before.

Wilhelm a second time 'asks the meaning of these gestures;' but the Overseer is not at liberty to throw much light on the matter; mentions only that they are symbolical, 'nowise mere grimaces, but have a moral purport, which perhaps the CHIEF or the THREE may farther explain to him.' The children themselves, it would seem, only know it in part; 'secrecy having many advantages; for when you tell a man at once and straightforward the purpose of any object, he fancies there is nothing in it.' By and by, however, having left Felix by the way, and parted with the Overseer, Wilhelm arrives at the abode of the Three 'who preside over sacred things,' and from whom farther satisfaction is to be looked for.

Wilhelm had now reached the gate of a wooded vale, surrounded with high walls: on a certain sign, the little door opened, and a man of earnest, imposing look received our Traveler. The latter found himself in a large beautifully umbrageous space, decked with the richest foliage, shaded with trees and bushes of all sorts; while stately walls and magnificent buildings were discerned only in glimpses through this thick natural bosage. A friendly reception from the Three, who by and by appeared, at last turned into a general conversation, the substance of which we now present in an abbreviated shape.

"Since you intrust your son to us," said they, "it is fair that we admit you to a closer view of our procedure. Of what is external you have seen much that does not bear its meaning on its front. What part of this do you wish to have explained?"

"Dignified yet singular gestures of salutation I have noticed; the import of which I would gladly learn: with you, doubtless, the exterior has a reference to the interior, and inversely; let me know what this reference is."

"Well-formed healthy children," replied the Three, "bring much into the world along with them; Nature has given to each whatever he requires for time and duration; to unfold this is our duty; often it unfolds itself better of

* Carlyle's *Critical and Miscellaneous Essays*. Vol. I, 504.

its own accord. One thing there is, however, which no child brings into the world with him; and yet it is on this one thing that all depends for making man in every point a man. If you can discover it yourself, speak it out."

Wilhelm thought a little while, then shook his head.

The Three, after a suitable pause, exclaimed, "Reverence!" Wilhelm seemed to hesitate. "Reverence!" cried they, a second time. "All want it, perhaps yourself."

"Three kinds of gestures you have seen; and we inculcate a threefold reverence, which, when commingled and formed into one whole, attains its full force and effect. The first is Reverence for what is Above us. That posture, the arms crossed over the breast, the look turned joyfully towards heaven; that is what we have enjoined on young children; requiring from them thereby a testimony that there is a God above, who images and reveals himself in parents, teachers, superiors. Then comes the second; Reverence for what is Under us. Those hands folded over the back, and, as it were, tied together; that down-turned smiling look, announce that we are to regard the earth with attention and cheerfulness: from the bounty of the earth we are nourished; the earth affords unutterable joys; but disproportionate sorrows she also brings us. Should one of our children do himself external hurt, blamably or blamelessly; should others hurt him accidentally or purposely; should dead involuntary matter do him hurt; then let him well consider it; for such dangers will attend him all his days. But from this posture we delay not to free our pupil, the instant we become convinced that the instruction connected with it has produced sufficient influence on him. Then, on the contrary, we bid him gather courage, and, turning to his comrades, range himself along with them. Now, at last, he stands forth, frank and bold; not selfishly isolated; only in combination with his equals does he front the world. Farther we have nothing to add."

"I see a glimpse of it!" said Wilhelm. "Are not the mass of men so marred and stunted, because they take pleasure only in the element of evil-wishing and evil-speaking? Whoever gives himself to this, soon comes to be indifferent towards God, contemptuous towards the world, spiteful towards his equals; and the true, genuine indispensable sentiment of self-estimation corrupts into self-conceit and presumption. Allow me, however," continued he, "to state one difficulty. You say that reverence is not natural to man: now has not the reverence or fear of rude people for violent convulsions of nature, or other inexplicable mysteriously foreboding occurrences, been heretofore regarded as the germ out of which a higher feeling, a purer sentiment, was by degrees to be developed?"

"Nature is indeed adequate to fear," replied they, "but to reverence not adequate. Men fear a known or unknown powerful being; the strong seeks to conquer it, the weak to avoid it; both endeavor to get quit of it, and feel themselves happy when for a short season they have put it aside, and their nature has in some degree restored itself to freedom and independence. The natural man repeats this operation millions of times in the course of his life; from fear he struggles to freedom; from freedom he is driven back to fear, and so makes no advancement. To fear is easy, but grievous; to reverence is difficult, but satisfactory. Man does not willingly submit himself to reverence, or rather he never so submits himself: it is a higher sense which must be communicated to his nature; which only in some favored individuals unfolds itself spontaneously, who on this account, too, have of old been looked upon as Saints and Gods. Here lies the worth, here lies the business of all true Religions, whereof there are likewise only three, according to the objects towards which they direct our devotion."

The men paused; Wilhelm reflected for a time in silence; but feeling in himself no pretension to unfold these strange words, he requested the Sages to proceed with their exposition. They immediately complied. "No Religion that grounds itself on fear," said they, "is regarded among us. With the reverence to which a man should give dominion in his mind, he can, in paying honor, keep his own honor; he is not disunited with himself as in the former case. The Religion which depends on Reverence for what is Above us, we denominate the Ethnic; it is the Religion of the Nations, and the first happy deliverance from a degrading fear: all Heathen religions, as we call them, are

of this sort, whatsoever names they may bear. The Second Religion, which founds itself on Reverence for what is Around us, we denominate the Philosophical; for the Philosopher stations himself in the middle, and must draw down to him all that is higher, and up to him all that is lower, and only in this medium condition does he merit the title of Wise. Here as he surveys with clear sight his relation to his equals, and therefore to the whole human race, his relation likewise to all other earthly circumstances and arrangements necessary or accidental, he alone, in a cosmic sense, lives in truth. But now we have to speak of the Third Religion, grounded on Reverence for what is Under us: this we name the Christian; as in the Christian Religion such a temper is the most distinctly manifested: it is a last step to which mankind were fitted and destined to attain. But what a task was it, not only to be patient with the Earth, and let it lie beneath us, we appealing to a higher birthplace; but also to recognize humility and poverty, mockery and despite, disgrace and wretchedness, suffering and death, to recognize these things as divine; nay, even on sin and crime to look not as hindrances, but to honor and love them as furtherances, of what is holy. Of this, indeed, we find some traces in all ages: but the trace is not the goal: and this being now attained, the human species can not retrograde; and we may say that the Christian Religion, having once appeared, can not again vanish; having once assumed its divine shape, can be subject to no dissolution."

"To which of these Religions do you specially adhere?" inquired Wilhelm.

"To all the three," replied they, "for in their union they produce what may properly be called the true Religion. Out of those three Reverences springs the highest Reverence, Reverence for One's self, and these again unfold themselves from this; so that man attains the highest elevation of which he is capable, that of being justified in reckoning himself the Best that God and Nature have produced; nay, of being able to continue on this lofty eminence, without being again by self-conceit and presumption drawn down from it into the vulgar level."

The Three undertake to admit him into the interior of their Sanctuary; whither, accordingly, he, 'at the hand of the Eldest,' proceeds on the morrow. Sorry are we that we can not follow them into the 'octagonal hall,' so full of paintings, and the 'gallery open on one side, and stretching round a spacious, gay, flowery garden.' It is a beautiful figurative representation, by pictures and symbols of Art, of the First and the Second Religions, the Ethnic and the Philosophical; for the former of which the pictures have been composed from the Old Testament; for the latter from the New. We can only make room for some small portions.

"I observe," said Wilhelm, "you have done the Israelites the honor to select their history as the groundwork of this delineation, or rather you have made it the leading object there."

"As you see," replied the Eldest; "for you will remark, that on the socles and friezes we have introduced another series of transactions and occurrences, not so much of a synchronistic as of a symphonistic kind; since, among all nations, we discover records of a similar import, and grounded on the same facts. Thus you perceive here, while, in the main field of the picture, Abraham receives a visit from his gods in the form of fair youths, Apollo among the herdsmen of Admetus is painted above on the frieze. From which we may learn, that the gods, when they appear to men, are commonly unrecognized of them."

The friends walked on. Wilhelm, for the most part, met with well-known objects; but they were here exhibited in a livelier, more expressive manner, than he had been used to see them. On some few matters he requested explanation, and at last could not help returning to his former question: "Why the Israelitish history had been chosen in preference to all others?"

The Eldest answered: "Among all Heathen religions, for such also is the Israelitish, this has the most distinguished advantages; of which I shall mention only a few. At the Ethnic judgment-seat; at the judgment-seat of the

God of Nations, it is not asked whether this is the best, the most excellent nation; but whether it lasts, whether it has continued. The Israelitish people never was good for much, as its own leaders, judges, rulers, prophets, have a thousand times reproachfully declared; it possesses few virtues, and most of the faults of other nations: but in cohesion, steadfastness, valor, and when all this would not serve, in obstinate toughness, it has no match. 'It is the most perseverant nation in the world; it is, it was, and it will be, to glorify the name of Jehovah through all ages. We have set it up, therefore, as the pattern figure: as the main figure, to which the others only serve as a frame.'

"It becomes not me to dispute with you," said Wilhelm, "since you have instruction to impart. Open to me, therefore, the other advantages of this people, or rather of its history, of its religion."

"One chief advantage," said the other, "is its excellent collection of Sacred Books. These stand so happily combined together, that even out of the most diverse elements, the feeling of a whole still rises before us. They are complete enough to satisfy; fragmentary enough to excite; barbarous enough to rouse; tender enough to appease; and for how many other contradicting merits might not these Books, might not this one Book, be praised?" * * *

Thus wandering on, they had now reached the gloomy and perplexed periods of the History, the destruction of the City and the Temple, the murder, exile, slavery of whole masses of this stiff-necked people. Its subsequent fortunes were delineated in a cunning allegorical way; a real historical delineation of them would have lain without the limits of true Art.

At this point, the gallery abruptly terminated in a closed door, and Wilhelm was surprised to see himself already at the end. "In your historical series," said he, "I find a chasm. You have destroyed the Temple of Jerusalem, and dispersed the people; yet you have not introduced the divine man who taught there shortly before; to whom, shortly before, they would give no ear."

"To have done this, as you require it, would have been an error. The life of that divine Man, whom you allude to, stands in no connection with the general history of the world in his time. It was a private life; his teaching was a teaching for individuals. What has publicly befallen vast masses of people, and the minor parts which compose them, belongs to the general History of the World, to the general Religion of the World; the Religion we have named the First. What inwardly befalls individuals belongs to the Second Religion, the Philosophical: such a Religion was it that Christ taught and practiced, so long as he went about on Earth. For this reason, the external here closes, and I now open to you the internal."

A door went back, and they entered a similar gallery; where Wilhelm soon recognized a corresponding series of Pictures from the New Testament. They seemed as if by another hand than the first: all was softer; forms, movements, accompaniments, light and coloring.

Into this second gallery, with its strange doctrine about 'Miracles and Parables,' the characteristic of the Philosophical Religion, we can not enter for the present, yet must give one hurried glance. Wilhelm expresses some surprise that these delineations terminate "with the Supper, with the scene where the Master and his Disciples part." He inquires for the remaining portion of the history.

"In all sorts of instruction," said the Eldest, "in all sorts of communication, we are fond of separating whatever it is possible to separate; for by this means alone can the notion of importance and peculiar significance arise in the young mind. Actual experience of itself mingles and mixes all things together; here, accordingly, we have entirely disjoined that sublime Man's life from its termination. In life, he appears as a true Philosopher,—let not the expression stagger you,—as a Wise Man in the highest sense. He stands firm to his point; he goes on his way inflexibly, and while he exalts the lower to himself, while he makes the ignorant, the poor, the sick, partakers of his wisdom, of his riches, of his strength, he, on the other hand, in nowise conceals his divine origin; he dares to equal himself with God, nay, to declare that he himself is God. In this manner he is wont, from youth upwards, to astound his

familiar friends: of these he gains a part to his own cause; irritates the rest against him; and shows to all men, who are aiming at a certain elevation in doctrine and life, what they have to look for from the world. And thus, for the noble portion of mankind, his walk and conversation are even more instructive and profitable than his death: for to those trials every one is called, to this trial but a few. Now, omitting all that results from this consideration, do but look at the touching scene of the Last Supper. Here the Wise Man, as it ever is, leaves those that are his own, utterly orphaned behind him; and while he is careful for the Good, he feeds along with them a traitor, by whom he and the Better are to be destroyed."

"This seems to us to have 'a deep, still meaning;' and the longer and closer we examine it, the more it pleases us. Wilhelm is not admitted into the shrine of the Third Religion, the Christian, or that of which Christ's sufferings and death were the symbol, as his walk and conversation had been the symbol of the Second, or Philosophical Religion. "That last Religion," it is said,—

"That last Religion, which arises from the Reverence of what is Beneath us; that veneration of the contradictory, the hated, the avoided, we give to each of our pupils, in small portions, by way of outfit, along with him, into the world, merely that he may know where more is to be had, should such a want spring up within him. I invite you to return hither at the end of a year, to attend our general Festival, and see how far your son is advanced: then shall you be admitted into the Sanctuary of Sorrow."

"Permit me one question," said Wilhelm: "as you have set up the life of this divine Man for a pattern and example, have you likewise selected his sufferings, his death, as a model of exalted patience?"

"Undoubtedly we have," replied the Eldest, "Of this we make no secret; but we draw a veil over those sufferings, even because we reverence them so highly. We hold it a damnable audacity to bring forth that torturing Cross, and the Holy One who suffers on it, or to expose them to the light of the Sun, which hid its face when a reckless world forced such a sight on it; to take these mysterious secrets, in which the divine depth of Sorrow lies hid, and play with them, fondle them, trick them out, and rest not till the most reverend of all solemnities appears vulgar and paltry. Let so much for the present suffice—* * * The rest we must still owe you for a twelvemonth. The instruction, which in the interim we give the children, no stranger is allowed to witness: then, however, come to us, and you will hear what our best Speakers think it serviceable to make public on those matters."

Could we hope that, in its present disjointed state, this emblematic sketch would rise before the minds of our readers, in any measure as it stood before the mind of the writer; that, in considering it, they might seize only an outline of those many meanings which, at less or greater depth, lie hidden under it, we should anticipate their thanks for having, a first or a second time, brought it before them. As it is, believing that, to open-minded truth-seeking men, the deliberate words of an open-minded truth-seeking man can in no case be wholly unintelligible, nor the words of such a man as Goethe indifferent, we have transcribed it for their perusal. If we induce them to turn to the original, and study this in its completeness, with so much else that environs it, and bears on it, they will thank us still more. To our own judgment at least, there is a fine and pure significance in this whole delineation: such phrases even as 'the Sanctuary of Sorrow,' 'the divine depth of Sorrow,' have of themselves a pathetic wisdom for us; as indeed a tone of devoutness, of calm, mild, priest-like dignity pervades the whole. In a time like ours, it is rare to see, in the writings of cultivated men, any opinion whatever bearing any mark of sincerity on such a subject as this: yet it is and continues the highest subject, and they that are highest are most fit for studying it, and helping others to study it.

§ 10. NATURE AND ART.

In looking at our nature we discover among its admirable endowments, the sense of perception of Beauty. We see the germ of this in every human being, and there is no power which admits greater cultivation; and why should it not be cherished in all? * * * Beauty is an all-pervading presence. It unfolds in the numberless flowers of the spring. It waves in the branches of the trees and the green blades of grass. It haunts the depths of the earth and sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it can not lift their eyes without feeling themselves encompassed with it on every side. An infinite joy is lost to the world by the want of culture of this spiritual endowment. Suppose that I were to visit a cottage, and to see its walls lined with the choicest pictures of Raphael, and every spare nook filled with statues of the most exquisite workmanship, and that I were to learn that neither man, woman, nor child ever cast an eye at these miracles of art, how should I feel their privation! how should I want to open their eyes, and to help them to comprehend and feel the loveliness and grandeur which in vain courted their notice! But every husbandman is living in sight of the works of a divine artist; and how much would his existence be elevated could he see the glory which shines forth in their forms, hues, proportion, and moral expression! I have spoken only of the beauty of nature, but how much of this mysterious charm is found in the elegant arts and especially in literature? The best books have the most beauty. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire.

W. E. CHANNING. *Self-Culture*

Beauty—a living presence of the earth,
Surpassing the most fair ideal forms
Which craft of delicate spirit hast composed
From earth's materials, waits upon my steps;
Pitches her tents before me as I move,
An hourly neighbor.

WORDSWORTH.

Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men
Shall e'er prevail against us, or distrust
Our cheerful faith that all which we behold
Is full of blessings.

* * * When thy mind
Shall be a mansion for all lovely forms,
Thy memory be as a dwelling-place
For all sweet sounds and harmonies: oh! then
If solitude, or fear, or pain, or grief
Should be thy portion, with what healing thoughts
Of tender joy, will thou remember me
And these my exhortations.

WORDSWORTH. *On revisiting the Wye.*

FRÜBEL'S INFANT AND PRIMARY SCHOOLS.

The infant garden did not at first meet with favor from the school authorities of Berlin, and has attained its present development there under individual and associated auspices, by which training schools have been established and the system has thus been provided with appropriate teachers. In the notice which follows of Fröbel's labors we adopt substantially the account by Dr. Schmidt, in his *History of Education*, in place of the memoranda made after a visit to several of these "gardens of infant culture," in Hamburg, in 1854.

Frederic Wilhelm August Fröbel was born April 21, 1782, at Oberweisbach, in the principality of Rudoletadt, where he passed his infancy in the rural life of a country parsonage. At the age of 10 years he was placed under the care of an uncle, the Rev. Superintendent Hoffman, at Stadt-Ilm. His teachers understood not the dreamy love of nature in the boy, and some years later he began the study of forestry under a forester in Neuhaus. His favorite sciences were mathematics and natural history. In the year 1805 he entered upon his proper profession by engaging as a teacher at Gruner's school, in Frankfort. He read with profound interest the works of Pestalozzi, and lived and labored two years with this great pedagogue.* Inspired by the enthusiastic nobleness of the profession, he resolved to qualify himself more for an efficient discharge of its duties, and entered upon a course of studies at the universities of Göttingen and Berlin, devoting himself principally to the Asiatic languages, history, and philosophy. In 1813 he participated in the war for the liberation of his country, and the dawning sun of national liberty awoke in him the desire to promote the development of the spiritual freedom of the people. This desire was strengthened by Fichte's work on national education, and by his intercourse with Middeudorf and Langethal. After the war Fröbel was appointed assistant inspector of the Royal Museum of Mineralogy, at Berlin. In 1826 he published his work on "Human Education." After laboring some years in the education of the children of a deceased brother, and at a special institution in Keilhau, (1817 to 1828,) he undertook the reorganization of a popular school in Switzerland, where he laid the basis of his reputation as a practical educator, in the institution he established in the castle of Waldensee, placed at his disposition by the generous owner. As a result of the first public examination in this school, he was invited by a deputation from the canton of Bern to the position of director of a new orphan home to be established in Burgdorf, which he accepted.

Fröbel's experience of life and his conversations with teachers lead him again to the conviction that school education was without its true foundation until a reformation in the family and home education could be effected. The importance of the earliest education and the necessity of training competent mothers rose vividly before his mind. He resolved to apply his new idea of education, the realization of which had been prevented by unavoidable obstacles, at least to the training of earliest youth, and to replace his "Book for Mothers" by a theoretical and practical instruction for women. With this intent he relinquished his charge in Burgdorf and went to Berlin, where the idea of an infant school matured in him. At Burgdorf and in Berlin it had become Fröbel's firm conviction that to excite the desire for learning must precede all instruction, and that to educate is a human function, springing from the inner life, but also reacting, in a developing and progressive manner, on this source; that the family is

* Pestalozzi wrote in Fröbel's album, October 7, 1805:

Man forces the way to his aim
By the flame of thought
And the bolt of eloquence;
But he accomplishes his task
He perfects himself,
Only by silence and action.

the centre, on the health of which depends not only the health of the state, but without the prosperity of which no real progress in education can take place. At Blankenburg these ideas became reality. In his infant-garden (kindergarten) Fröbel undertook to give life and form to his pedagogic views.

THE KINDERGARTEN.

The infant-garden, as Fröbel says, leads the child back to nature, into nature, through the garden, that it may early know, what God united man shall not part. He occupied himself with the child under school age, and made it his object to develop all the powers and faculties of the child, which are necessary to a full realization of instruction in school. In the first years of life, when a child learns quickest and easiest, and lays the foundation to his entire intellectual life, to withdraw the young mind from a home in which, left to itself, it falls into moral and mental decay; to bring the children of families in which exists a healthy life for some hours every day into communion with their equals, and to give them a common employment, so necessary to the development of the mind, and which can be executed only by a number of children of the same age—such is the purpose of the infant-garden.

On the four-hundredth anniversary of the invention of the art of printing Fröbel founded his infant-garden, which was to embrace four institutions: 1st, a model institute for the care of children; 2d, a training school for nurses of children; 3d, an institute for suitable plays and amusements of children; 4th, an establishment with which all parents, mothers, educators, and especially future infant-gardeners, should be in constant relation by a published periodical. Fröbel called his institution infant-garden (kindergarten) because he thought it necessary that a garden should be connected with it, and because he wished symbolically to indicate by this name that children resemble the plants of a garden, and should be treated with similar care. He declares the object of his first infant-garden, begun in Blankenburg, near Rudolstadt, to be: "It shall not only take under its care children under school age, but also give them occupation suitable to their nature, to strengthen their bodies, to practice their senses, and to keep busy the awakening mind—to make them, in a pleasant manner, familiar with nature and man, by properly directing their minds to the first cause of all life, to harmony with themselves."

The adequate means for the realization of this object is, according to Fröbel, play; for it was clear to him that the revival of intellectual activity in the first years of life cannot be brought about by instruction, but only by activity—which means, by an activity peculiar to the child. "In the occupation and play of a child, especially in its first years, is formed, in union with its surroundings and under their quiet and unperceived co-operation, not only the germ but also the heart of its future life, in regard to all which we must acknowledge as belonging to germ and heart—inner life, self-reliance, and future individuality. From the first occupation results not only the exercise and invigoration of the body, limbs, and exterior organs of the senses, but, above all, the development of the heart, the culture of the spirit, and the waking of inner feelings and instinctive judgment." An inward and outward activity in and through play is the aim of Fröbel—instead of words to induce the child to action, instead of books to give him means of employment, to bring life where hitherto only abstractions were ruling. By regulated means of occupation to offer suitable food to the desire of activity striving for development—this is the task of the infant-garden. By self-employment the child shall be induced to free activity, to labor in its highest sense; and, in truth, the ethic and economic value of labor is here recognized, because it becomes manifest that it not only develops the physical power but promotes intelligent attention, devotion, and endurance; also, the child is made conscious of the value of labor; the enjoyment to be able to become man-

ful, is created; finally, the way in which labor culminates and is ennobled in art is shown to the child, and in him to mankind in general. As the Creator creates ever since the beginning, so his image, man, wants activity from his first existence.

The infant garden and its plays are based on the laws of human nature. In them Fröbel has laid the foundation for the scientific treatment of the infant age; by a faithful observation of nature and a devoted attachment to infant life, he has discovered its psychologic laws and applied them with great insight to the gifts of play. All intellectual functions find in them occasion to utter themselves; the longing for motion finds nourishment in the gymnastics of play, the desire of knowledge is regulated and developed by the exercise of the senses and faculties of observation; the wish for activity obtains an opportunity for normal cultivation by voluntary employment; ideality is excited and sustained by the formation of beautiful forms, by singing, drawing, &c. In this manner the infant garden makes use of play as a conscious and fertile means of education. It takes hold of the truly childish nature and gives to the infant mind a suitable nourishment; it allows the child to remain a child and keeps away what belongs to a riper age. Its main employments are plays, its means of education the instruments of play. To begin with natural development, Fröbel went back to the first education by the mother. In his "caressing songs of the mother" he gives a clue to the manner in which the child is to be treated during the first two or three years of life. In the "first gift of play," the box with six balls, which contain three primary and three mixed colors, he offers the first toy, the simplest body, by which a harmonious impression is made on the child when the box is held before its eyes. If then the mother hangs the various balls, alternately, on a string over the bed of the infant, it will, in fixing its eyes upon the object attracting its look, learn to understand the circumscription of the form and the distinction of color; will also see the law of contrast when the intermediate color is placed between two primary colors; as, also, in the motion of the ball, in the three directions of length, breadth, and depth, with accompanying song of "up and down," "to and fro," &c., it will receive an impression of motion, while, in encircling the ball in its hands, it will strengthen the muscles of the hand and have its sensation directed to one point.

From the ball the "second gift of play" passes over to the cube, the simplest regular body with even surfaces, and adds next the intermediate between ball and cube, the cylinder. With ball, cylinder, and cube, the three normal forms, are now executed various plays, by moving and spinning them on a thread or needle. By quickly turning the cube, as the needle or thread is fastened in the surface, corner, or edges, appear the different axes, and the three fundamental forms of mechanics are shown—cylinder, wheel, and double cone. By perceiving that the cylinder—in the disappearance of the corners of the cube in turning—is contained in the cube, and the ball in the cylinder, the law is demonstrated how all succeeding is contained in the preceding form. Thus the infant mind is impressed with the first laws of space, form, and motion. When the child has seen in the ball the dimensions of time and space, it has, in the second gift, experienced the idea of motion, always hearing the corresponding little songs; and when, by these plays and its total surroundings, it is so far developed as to express the various forms and begins to busy itself more independently with the different ideas, to inquire into the cause of things, and desires to analyze the whole into its parts and to unite again the parts into a whole, it receives the "third gift of play"—the cube, divided through the centre, parallel to all sides. With this gift the child begins to invent. It discovers that unity becomes a plurality, that the many parts are similar to the whole and equal among themselves; it realizes similarity, equality, and inequality of objects; it distinguishes the whole and its parts by the division, the size and form, and takes an idea of a whole, a half, a quarter, an eighth, of above, below, inside, and

outside. The play with this gift will answer the threefold desire for activity in the child; it will represent with the eightfold divided cube, the forms of perception, life, and beauty, by making of the cube two halves, four quarters, &c.; by building chairs, benches, tables, &c.; by laying out circles, stars, flowers, &c. And as in this manner it can form and invent, by aid of the eight cubes, more than 300 forms, it prepares the action of reason by the forms it recognizes, the practical in human society by the forms of life it imitates, and the world of feeling by the forms of beauty. In this, as in all plays of Fröbel, attention should be given to the following:

1. In building the child has a small slate, divided into squares of equal size, with the surfaces of the cubes to build on, that it may from the beginning accustom itself to regularity, care and precision, exactitude and beauty.

2. To create in the child at once, clearly and distinctly, the impression of the whole, the play should be handed him for his free use, opening the cover of the box a little, then turning it upside down, then placing it right before the child, who should move the cover from underneath the box, so that the cubes in it, after lifting off the box, lie on the table in the form of one large cube. With this cube the child begins to play, as long as it wishes quietly to itself, until, by look and voice, it invites your aid, when words are given to his doings.

3. In no play should the child be allowed to destroy; it should always add to the given form or create something new, &c.

In each formation the child should use up all the cubes, in order to become accustomed to reflection, to have always a distinct aim before his eyes, to look at the object to be represented in many relations and regards—which is necessary when, for instance, a cube left over must be put into connection with the object represented—to make use of all the material at his disposition, and to pass over nothing unnoticed nor leave anything unused.

The "fourth gift of play" is the cube divided into eight tablets, by which, instead of contents, the extent of surface appears, and not only space-filling forms of beauty, life, and perception, but also space-encircling hollow forms may be executed; the law of equilibrium—in laying on the small side of one tablet another with its broad side—and the law of continued motion—by placing all tablets in a line, so that the falling of the first will cause all others to fall also—are presented to the child's view and comprehension.

Thus far the child plays to his fourth year of life. For the play from the fourth to the sixth year serve the fifth and sixth gifts of play. The "fifth gift" contains the cube divided twice in every direction, by which 27 small cubes are made, of which three are again cut in halves and three in quarters. This serves as a fundamental view into algebraic geometry and trigonometry. The child sees the triangle produced by the division, which as a body surrounded the prism; it constructs the parallelogram and trapezoid and builds the Pythagorean problem. Beside these forms of perception, a great wealth of forms is given, which, indeed, introduce to the architecture of life and beauty.

The "sixth gift of play" contains cubes twice divided through all sides, into tablets, of which six are again cut in height and width, by which the square and form of column is represented. Parallel with these gifts are given small plates, as the surfaces of regular bodies, to bring into view their various figures. They consist in plates of triangles, showing the right, the acute, and the obtuse angle; and of squares, beginning with four and doubling to 64. With them the child constructs regular figures, *i. e.*, squares and rectangles, which, by diagonals are divided into right angles, triangles, &c. Little wooden sticks serve to indicate the lines. In the play with sticks the child learns to know the perpendicular, horizontal and diagonal line; to find them again in nature, and to apply them to practical life. Involuntarily it seizes the pencil to draw on the squares of the slate the forms made by the sticks while they are yet before its mind. Meanwhile children of three or four years work at *plaiting*, forming the prettiest

figures in their plays, in accordance with the laws vividly before their spirit from the plays in which they previously engaged. Those who *draw* pass from the simplest to more complicated forms by way of contradiinction. Others are employed in *carving*, which goes hand in hand with drawing, when the child, with a pin, first makes the same figures and forms on square ruled paper. The carved flowers, birds, &c., are preparatory to plastic formations, in which the pin is exchanged for pencil and chisel. Auxiliary to plastic formations is the making of figures by so-called cross-sticks, of forms and figures in sticks and peas, and the art of coupling and pinching, which constructs little boats, boxes, ships, &c., from square pieces of paper. *Singing* enlivens and beautifies many of these plays, and conducts the child into the world of harmony. At the same time it is brought to nature and its life; the constant dwelling in the free air gives a familiarity with the life of nature. The child learns the care of animals, of birds, rabbits, &c., which are given to its charge, and understands work in the garden by sowing and planting, digging, and watering a little bed of its own, while in such little work the name, form, and life of plants and animals is told him. *Physical exercise* is not neglected. The various plays of motion are adapted to the different degrees of development of the child. In the "careening songs of mothers," such plays, which aim at a harmonious development of the body and all its limbs, are arranged in an ascending scale, and in part attached to imitations of motion in nature and life, which, in their execution, are accompanied by suitable little songs.

While in this multiplicity of plays the choice is generally left to the child, his liberty is conceded, while, on the other hand, when the infant gardener desires to direct his attention more permanently to one certain play the child becomes accustomed to endurance and self-control. The will of the child is restrained and forced to join the thoughts and aims of a greater number, and to this end it often engages in one play with several children, lays out one figure, so that each brings in a particular part, &c.

Finally, this infant play is not without its religious consecration. True, the child is not introduced to religion by committing to memory unintelligible Bible verses or hymns; but when the child on Christmas beholds a representation of Christ in the manger it connects a joyful impression with the appearance of the Saviour of humanity. In such and other similar ways is laid in their tender hearts a deep foundation of religious sensibility. The infant garden should not neglect the cultivation of a consciousness of God in the infant heart; on the contrary, it should nurse the same. By taking the child into a God-pervaded nature—to the flowery sea of spring, the terrible magnificence of the storm, to the life of the rose, and the insect sporting out its joyful little life—there the child should feel God and find him in every flower and every star. From its relations to parents it should realize the Father of all the children in heaven and earth, and learn to love him and to keep his commandments by giving honor to truth, by doing the right, loving and practicing the good. The child should be influenced to express his feelings toward God, to excite and strengthen them by praying before him and with him in holy moments of life. "He who will early know the Creator," says Fröbel, "must practice his power for a conscious exercise of the good, for doing good is the bond between the Creator and his work, and the conscious good action is the living union of man and God, the final point and eternal aim of all education."

While the principles of Fröbel's system were not approved by the Prussian minister of education, the Duke of Meiningen placed the castle of Marienthal at his disposal, in which, to his death, Fröbel instructed teachers of infant gardens. The scholars received instruction in physiology, psychology, natural history, (especially botany,) history of education, the arts and plays for children, as drawing, plaiting, building, cutting, folding, coupling, &c.

Fröbel died June 21, 1852, but not his work. To the activity of Midden

dorff, and Bertha de Bülow after him, it is due that infant gardens flourish in the north and south of Germany. They exist in Hamburg, Altona, Gotha, Sondershausen, Weimar, Frankenhausen, Erfurt, Meiningen, Eisenach, Ohrdruff, Apolda, Altenburg, Lütbeck, Dresden, Görlitz, Leipzig, Berlin, Stuttgart, &c. In Switzerland they have been revived since 1859; in Belgium they were introduced in 1857; in Holland they became known in 1858; in France they gained Marbeau—who founded the *crèches*—and Madame Mallet; in Spain, (Bilbao,) England, (London, Manchester, Dublin,) North America, (New York, Boston, Philadelphia,) and Russia, especially Finland, great interest is shown in the infant gardens. The "*Manuel Pratique des Jardins d'Enfants de Frederic Froebel*, à l'usage des institutrices et des mères de famille, composé sur des documents allemands, par J. F. Jacobs, avec une introduction de Madame la Baronne de Marenholtz, (Bruxelles, 1859,)" gives a complete insight into the infant garden; the "*Erziehung der Gegenwart*," a pedagogic periodical, by Carl Schmidt, as well as the "*Education Nouvelle*," of Lausanne by Raouy, are devoted, since 1861, to the diffusion of Fröbel's system.

Michelet also recognized that the principles of Fröbel are those upon which education must progress, when he says in his work, "*La Femme*:" "By a clear spiritual eye and his grand simplicity Fröbel has found what the wise have hitherto sought in vain: the secret of education. Fröbel's doctrine is the educational truth of the age. His system is neither exterior nor prescribed nor arbitrary; it is drawn from the child itself; the child begins the history and creative action of humanity anew."

In Fröbel's infant garden are the ideas of present and future education in a circumscribed sphere; for the first time the material of education is arranged in an organic manner, so that the future has only to add to Fröbel's means of employment, which especially have regard to mathematics, mechanics, and drawing, the experimental physics, chemistry, and physiology—of course in accord with the pupil's degree of development—and that the popular school (and this is the great task of the future) should intimately connect itself in an organic relation to the infant garden. From the time in which this is done a new era in the development of popular schools will begin—a truly national education.

The main principles of infant culture, as inculcated by Fröbel and set forth by his admirers, are not new to thoughtful educators; and similar methods and means, not so completely systematized or so early applied, have been tried in this country, but not always with due caution or with proper understanding of the infant nature. These views have already greatly modified the exercises and methods of our primary schools; but there is still room for a lower or earlier grade of schools, and for places, methods and material aids of instruction similar to those of the Kindergarten. Mrs. Horace Mann and Miss E. P. Peabody, in their treatise on the subject (Boston, 1863) entitled "*Moral Culture of Infancy and Kindergarten Guide*," and recent letters of Miss Peabody, published in the "*Herald of Health*," have already inaugurated some movements in this direction.

FROEBEL'S EDUCATIONAL VIEWS.

SUMMARY VIEW OF FROEBEL'S PRINCIPLES.

THE leading ideas of Fröbel's educational system may be summed up in the following statements :

1. The task of education is to assist natural development towards its destined end. As the child's development begins with its first breath, so must its education also.

2. As the beginning gives a bias to the whole after development, so the early beginnings of education are of most importance.

3. The spiritual and physical development do not go on separately in childhood, but the two are closely bound up with one another.

4. There is at first no perceptible development except in the physical organs, which are the instruments of the spirit. The earliest development of the soul proceeds simultaneously with, and by means of that of the physical organs.

5. Early education must, therefore, deal directly with the physical development, and influence the spiritual development through the exercise of the senses.

6. The right mode of procedure in the exercise of these organs (which are the sole medium of early education) is indicated by nature in the utterances of the child's instincts, and through these alone can a natural basis of education be found.

7. The instincts of the child, as a being destined to become reasonable, express not only physical but also spiritual wants. Education has to satisfy both.

8. The development of the limbs by means of movement is the first that takes place, and, therefore, claims our first attention.

9. The natural form for the first exercise of the child's organs is *play*. Hence games which exercise the limbs constitute the beginning of education, and the earliest spiritual cultivation must also be connected with these games.

10. Physical impressions are at the beginning of life the only possible medium for awakening the child's soul. These impressions should therefore be regulated as systematically as is the care of the body, and not be left to chance.

11. Fröbel's games are intended so to regulate the natural and instinctive activity of the limbs and senses that the purpose contemplated by nature may be attained.

12. Through the gradual awakening of the child's will this instinctive activity becomes more and more *conscious* action, which, in a further stage of development, grows into *productive* action or *work*.

13. In order that the hand—which is the most important limb as regards all active work—should be called into play and developed from the very first, Fröbel's games are made to consist chiefly in hand-

exercises, with which are associated the most elementary facts and observations from nature and human life.

14. Inasmuch as in the human organism, as well as in all other organisms, all later development is the result of the very earliest, all that is greatest and highest springs out of the smallest and lowest beginnings, education must endeavor to emulate this unbroken continuity of natural development. Fröbel supplies the means for bringing about this result in a simple system of gymnastic games for the exercise of the limbs and senses; these contain the germs of all later instruction and thought; for physical and sensual perceptions are the points of departure of all knowledge whatever.

15. As the earliest awakening of the mind has hitherto been left to chance, and the first instinctive activity of childhood has remained uncomprehended and unconsidered, there has of course been no question of education at the very beginning of life. It was Fröbel who first discovered a true and natural basis for infant education, and in his "*Mutter und Koselieder*" he shows how this education is to be carried on and made the foundation for all later development.

It is, therefore, essential that the principles and methods laid down by Fröbel should be attended to at the very beginning of education, if full benefit is to be derived from the Kindergarten.

The training of mothers, and all who have the management of young children, in the application of Fröbel's first principles of education, is consequently the starting-point for the complete carrying out of his system, and consequently, too, of immense importance.

The little, seemingly insignificant games and songs devised for the amusement of infants are easy enough for girls of the lowest degree of culture to master. The true development of women in all classes will best be accomplished through training them for the educational calling, seeing that nature has pre-eminently endowed them for this work. Simple receipts for the management of health (and, above all, the practical application of them in the care of children) are also within the grasp of women of all degrees of culture. By placing such instruction within the reach of women of all classes the first step will be taken towards the full and perfect training of the female sex, of all who have the care of children, of all future mothers in all ranks of society, for their educational vocation.

The principles and methods of Pestalozzi, as presented by Rev. Charles Mayo and Miss Mayo in the Pestalozzian School at Cheam, near London, and in their addresses and Manuals of Object Teaching in Arithmetic, and Early Steps in Natural Science, were adopted by the Home and Colonial Infant School Society in their (London) Model and Normal Classes in 1836; and one of the teachers in the Training Class of the Society (Miss M. E. M. Jones), who inaugurated the Oswego system (so called) of Object Teaching, thus summarizes

PESTALOZZI'S LAWS OF CHILD CULTURE.

THE merit of the Pestalozzian system is that, recognizing the character of children, it adapts itself to this, doing invariably and systematically what all good parents and teachers do often and intuitively.

Pestalozzi recognized the nature of a child as threefold—physical, mental, and moral. He demanded that this nature should be aided in developing itself simultaneously, harmoniously, and progressively. He noted the threefold characteristics of this threefold nature, and said, "The chief characteristic of a child's physical nature is activity; of his intellectual nature, love of knowledge; of his moral nature, sympathy. No educational system can suit him unless it works by these."

I. Activity is a law of childhood. Its abuse produces restlessness, love of mischief, etc. It were not too much to demand that the number of hours devoted by growing boys and girls to physical exercise, in some shape or other, should equal those devoted to intellectual exercises. This the teacher can not secure. She can, however, insist (as a necessary condition of work) that her pupils shall have two recesses in the morning, and one in the afternoon, each twenty minutes long; that during the time of recess they be not constrained to quietude; for children, unless asleep, can not rest without they play, and they can not play without making a noise; that they shall sit and stand alternately; that they shall have physical exercise between each lesson, unless singing or recess intervene, and that the remainder of the time be honestly occupied in school work.

It is really a sad sight to see young children permitted neither to work nor play, but kept in their seats for two or three hours under pretense of studying. Were schools instituted for the purpose of training little ones to the love of mischief and to idleness, they could hardly adopt better means to secure such an end. To divide a school into two sections, to take *each* alternately, and, while teaching one, to provide the other with

something to do (the doing of which is to be tested), as copying printed columns of words, arranging patterns of forms or colors, weighing, measuring, working number exercises on slates or blackboards, drawing the school-room to scale, reproducing on their own slates lessons in spelling or in language. All *this* requires not only the necessary apparatus, but *training, energy,* and moral influence on the part of the teacher. It is easier, to be sure, to remain in one's seat, calling up one class at a time, and hearing these read and spell in turn, while the rest are commanded "to keep studying."

Now that another method of keeping school is introduced consistently with the greater energy expended by teachers and children, the number of school hours ought to be diminished. It has been amply proved that the children of the Home and Colonial Schools, London, now attending school during five hours, make greater progress than they formerly did in six.

I shall not be surprised to find the number of hours reduced to four. Edwin Chadwick, J. Currie, and other educators, who can speak as having authority, declare that more than four hours in the day can not advantageously be spent in school by children less than eight years of age.

Even in the case of elder children, I should not be inclined to add to the four hours; but I would diminish, and at length dispense with the intervening physical exercises, recesses, etc. Gymnastics and drilling are good, but these can have another time set apart for them; and as soon as the scholar is able to work alone, he should be required to spend at first twenty minutes, and ultimately, perhaps, two hours in the performance of an appointed task, not merely in preparation for recitation, but in writing exercises, and in the reproduction of the oral lessons he receives from his teacher, etc.

To make these oral lessons worth recording, indeed to insure them as being of any value at all, they must be well prepared. Much, if not all the time gained by the teacher will be devoted to this. In Germany or England, a trained teacher (and untrained teachers are not recognized) would no more think of addressing her scholars without preparation, than a lecturer his audience, or a minister his congregation.

II. *Love of knowledge* is a law of childhood. The abuse of this produces idle and impertinent curiosity. It is a simple fact, that the appetite of a child for knowledge is as keen as his appetite for food. If we say we find it otherwise, it is because

we give him words when he knows not what they express, signs when he knows not what they symbolize—the husk instead of the kernel; or if, indeed, the kernel is there, he can not get at it through the shell. The maxims laid down by Pestalozzi for the mental training of children are as follows:

“1st. Reduce every subject to its elements. One difficulty at a time is enough for the mind of a child, and the measure of information is not what you can give, but what he can receive.

“2d. Begin with the senses. Never tell a child what he can discover for himself.

“3d. Proceed step by step. Take not the order of the subject, but the order of nature.

“4th. Go from the known to the unknown, from the idea to the word, from the signification to the symbol, from the example to the rule, from the simple to the complex.”

Formerly we reversed all these rules. Our usual plan of teaching children to read and spell is a good example of their violation. Let us, on the contrary, follow these rules, and we ascend

From Form to Geometry;

“*Place to Geography;*

“*Weight to Mechanics;*

“*Size to Proportion in Drawing and Architectural Designs;*

“*Number to Arithmetic and Algebra;*

“*Color to Chromatography;*

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“*Animals to Zoology;*

“*Human Body to Physiology;*

“*Objects to Mineralogy, Chemistry, etc.;*

“*Actions to Arts and Manufactures;*

“*Language to Grammar.*

With reference to this ascent, Pestalozzi noted,

First, the order in which the faculties are developed with respect to one another; and,

Secondly, the order in which each develops itself with respect to its objects:

1. First, the perceptive Faculty;

Secondly, the Conceptive Faculty;

Thirdly, the Reasoning Faculty.

2. In the exercise of the Perceptive faculty, the perception of likeness precedes the perception of difference, and the perception of difference perceptions of order and proportion.

In the exercise of the Conceptive faculty, *concepts of things physical precede concepts of things imaginary, and concepts of things imaginary concepts of things metaphysical.*

In the exercise of the Reasoning faculty, *the power of tracing effect from cause is based, chiefly, on the perception of order; the power of tracing analogies on the perception of likeness; the judgment on the perception of difference.*

III. *Sympathy* is a law of childhood. Pestalozzi argued that young children can not be governed by appeals to conscience, veneration, or the love of the beautiful, because in them these sentiments are not yet developed. Still less are they to be governed by the excitements of emulation, as commonly understood, or of fear. True, the principle of emulation exists in the child, and a wise teacher will appeal to it, not with reference to his class-fellows, but to his task. The lesson, and not the schoolmate, is to be overcome. The latter is to be recognized not as an antagonist, but as a fellow-worker. The prize of success is not for one, but for all.

The principle of fear, too, exists in the child. It is right that he should be afraid to incur the displeasure of his teacher; but the fear of bodily pain merely is the lowest of all motives. It is hardly possible to cultivate the conscience of a child who is brought up under its influence; for, if he do right from fear alone, he will certainly do wrong whenever he judges he has a chance of doing it undetected. This every one knows.

Concerning fear and emulation, as employed by unwise teachers, Pestalozzi wrote, "Moral diseases are not to be counteracted by moral poisons." He maintained that very young children were to be governed by *sympathy*; that the teacher can, and does communicate her own spirit to the scholars. "Do and be," said he, "what you wish your children to do and be." "Work *with* the will, not against it."

Furthermore, he showed that this sympathy, as a motive to action, must be gradually superseded by the *rule of right*, so soon as the children are able to recognize and apply the latter; for all good government tends to self-government—all good education, in childhood, tends to self-education.

May the children of our schools progress from suitable impressions to befitting habits; from good feelings to right principles; from submission to the impulse of fear to obedience to the dictates of conscience; from love of friends to the love of God.

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"The *Kindergarten Guide* is the result of twenty years' experience in the kindergarten, in Germany, England, and America.

When the first chapters of this book were written, the Authors had in view the preparation of a small hand-book, solely for the use of the mothers who visited their "Mothers' Class", and who, repeatedly, requested the publication of the lessons and lectures there given.

This plan was, however, entirely changed, and the enlargement of the work rendered necessary by the desire for information which was very generally expressed, alike by persons visiting the kindergarten and by interested inquirers.

The pupils of the Training-Class conducted by the Authors, desired a manual which should aid them in their work, following out the course of teaching and training with which they had become familiar; letters were received from all parts of the land, but especially from mothers who were far away from any kindergarten, asking for advice and instruction, and needing instruction minute enough to supply the place of personal observation; many of the nurses who, by attendance with the children at the kindergarten, had obtained such partial information as circumstances permitted, manifested both interest in, and appreciation of, the work, and became desirous of wider knowledge as to the proper treatment of children, and the means of making the nursery more and more attractive; teachers and principals — male and female, Sisters of Charity and other Orders inquired both personally and by letter, to what extent Froebel's Occupations might be introduced into the schools, asylums, and institutions under their charge; and, finally, many persons, superficially or imperfectly trained as teachers in so-called kindergartens, becoming dissatisfied with their preparation, honestly confessed this fact, and asked for the means of obtaining, by the aid of some book on the subject, a better understanding of kindergarten instruction, based upon the methods and teachings of Froebel himself.

These numerous and urgent requests for increased information, therefore, induced the Authors to enlarge the plan of their projected work, and, now, this book is offered to all interested in the kindergarten, as one which endeavors to meet, in some measure at least, these repeated demands. It is to be hoped that the book, as the result of much earnest labor bestowed upon it, will convey to those who attempt to follow its directions, most of the help and assistance needed.

Of one thing the readers of this *Guide* may be assured, viz.: that from it they may obtain the genuine praxis of Froebel, developed, it is thought, in the light of his ideas. The attempt has been made to render it all that such a guide should be as an aid to mothers, kindergarteners, and nurses, and to all who have the happiness and careful training of children at heart. Especial attention is invited to the final chapter, on the spirit and manner of story-telling and of talking and playing with the little ones. The information it conveys, and the suggestions it offers, may be alike interesting and instructive to all who are intrusted with the daily care of children.

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It must be borne in mind, that it was the intention of Froebel that his system of educational development should be continued beyond the kindergarten age of the children. His labors, therefore, were not confined to the kindergarten alone, which was but one of the several features of his new and peculiar system.

The benefit of Froebel's educational idea will completely be appreciated only, when it shall have been applied to every stage of educational progress — when, in fact, the kindergarten is considered but the preparation for a higher education based upon the same fundamental principle: a system which will permit each pupil to manifest his own individuality freely and without restraint, and allow the fullest scope to his talents, tastes, and tendencies.

The course which is to be pursued after that of the kindergarten has been concluded, is indicated, or, at least, hinted at, in the different Gifts and Occupations, in each of which the more playful work is to be gradually superseded by actual practical work.

The careful student will find that Froebel's method furnishes the starting-point for each science and for each profession.

In conclusion, the Authors will not fail to say expressly, that even the most earnest study of this book, or of any other book, will never enable a person to undertake successfully the management of a kindergarten — any attempt to do this must prove unsatisfactory. Nothing short of a thorough understanding of the system and its philosophy, nothing less than the attainment of a certain manual dexterity, and a practical knowledge of many other apparently unimportant matters — all of which can only be acquired by going through a full course of instruction in a Training-Class — are, in addition, to natural aptitude, necessary for a person who desires to become a successful kindergarten.

CHILD CULTURE PAPERS.

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